



President David O. McKay

As the
ninety-first year
closes on the life
of President
David O. McKay,
who was born
September 8, 1873,
friends and members
of the Church
throughout the
world who proclaim
him a prophet
raise their voices
in thanksgiving
and praise for his
long and
dedicated life.

And even as the
stage is being set
for his ninety-second
year,

(Continued on
page 719)

E R A

The Improvement Era
September
1964



A New Look at BYU

A new football coach, Tom Hudspeth, surveys progress on the new all-steel stadium at BYU which will be ready for the first home game of the season, Oct. 2, with New Mexico University. It will be played by an almost all-new BYU team with a new spirit and a new system. The occasion will be marked by impressive opening ceremonies, and has been planned at 8 p.m. on a Friday to accommodate LDS General Conference visitors.

The stadium is just one development in the new look at BYU. Also under construction are the new Stephen L. Richards Physical Education Building, five new seven-story residence halls and the new Franklin S. Harris Fine Arts Center, which will be one of the outstanding buildings in the nation devoted to an integration of the arts. Also, the new Y Center, which is one of the largest union buildings in the nation, will go into full operation with the opening of the autumn semester. In all, there are more than one hundred major, permanent buildings on campus.

The campus new look is only part of the new BYU. Of even greater importance is the academic spirit. In the last decade five colleges have grown to

eleven colleges with sixty departments; the doctoral degree program has been established; the semester system has been adopted in place of the quarter system in the interest of scholarship; the scholarship program has been enlarged to attract the top students; the entire curriculum has been reviewed and revised; and the students themselves have organized the "Academic Emphasis" program to lend pride to scholarship and broaden their horizons.

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New Student Registration	Sept. 17
Registration, all others	Sept. 18-19
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UTAH AGRICULTURAL STUDIES COMPARE YIELDS, COSTS

Studies at the Utah Agricultural Experiment Station have compared the yields an acre in Utah of an average 1957-1959 against 1920-1924 and found that alfalfa increased about 18 percent, canning tomatoes 22 percent, barley 44 percent, spring wheat 54 percent, sugar beets 59 percent, potatoes 75 percent and snap beans 136 percent. Compared to 1915, in 1959 for canning peas only 24 percent of the labor was required, for alfalfa 28 percent, sugar beets 38 percent, potatoes 55 percent, and snap beans 142 percent. Range cattle in 1960 compared to 1925 required 70 percent of the labor, but had a net income per cow of 140 percent, with an operating cost a cow of 255 percent and total investment per cow of 410 percent.



MEASURABLE DIFFERENCES NOT ENOUGH

A report of the American Association for the Advancement of Science Committee on Science in the Promotion of Human Welfare concludes: "That the available evidence on the measurable differences among racial groups cannot properly support a challenge to the principle of human equality, which is assured by the Constitution of the United States. The use of purported 'scientific evidence' to justify noncompliance with the Constitution debases both science and the human conscience."





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COVER NOTE:

The handsome portrait of President David O. McKay was painted by Alvin L. Gittins, professor of art at the University of Utah. It hangs in the central foyer of the Pioneer Memorial Theatre on the University of Utah campus in Salt Lake City above the following inscription:

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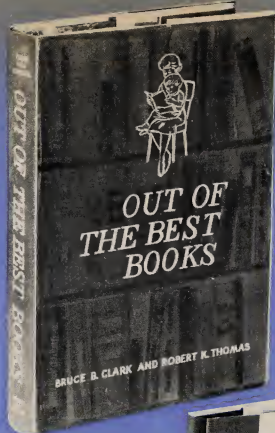
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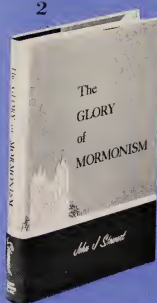
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Letters and Reports

ORIENT ERA PRAISED

For the past few weeks I have been anxious to write you and now have a moment to do so. It is about the March issue of the Era. Never have I been more thrilled with any church publication in my life. I say this not simply because I have been personally involved in Asian affairs in the past few years as a Mormon chaplain and now as a teacher of Asian history and religion here at BYU, nor even because I feel this issue is one of the most visually attractive issues, but because of the content of the articles. I continue to be amazed that Brother Hinckley, with all of his responsibilities and interests, could have the time and the ability to write such an informative and accurate series of articles on the history of our missionary work in the Far East. It would be impossible for me to exaggerate my sense of appreciation to you, to him, and to all others who have contributed toward the creation of this eminently successful issue.

Spencer J. Palmer
Provo, Utah

ERA IS CHURCH CONTACT

I am a nonmember though not of my own choice. I have little contact with the Church but have a testimony of the truth of the restored Church of Jesus Christ.

The Improvement Era is my church contact and a precious blessing. I find each month many of my thoughts expressed in words that I never could find. The inspiration and guidance inside the covers of this magazine have helped me to form healthier attitudes and a stronger testimony.

Mrs. Marvin Klepfer
Cedar Falls, Iowa

THE VOID WAS FILLED

President Stephen R. Covey
Irish Mission
Belfast, North Ireland

Dear President Covey:

I have read your article in the January Improvement Era ["Filling the Void," p. 28]. I am the young man referred to in the first part of the article. . . . You might like to know that I did not marry that girl. Many times since then I have given thanks to God that we did not marry. I know that I would not have been able to convert her and that I would have become an inactive member.

It was your interest in me, a person you didn't really know, and your love for me just because I was a person that brought me to respect you and your logic. It was this and the Lord's hand that saved me from a very serious mistake. With all my heart I want to thank you and say that you were a great influence and inspiration to me. I know that it was the Lord who brought me to your office.

I have been a member of the Church for four years and have been in the Australian Mission since November 1962. During this time I have had greater happiness than I ever thought possible. My testimony has grown; my understanding of gospel principles has grown; and I have seen how other people can grow in the gospel. That is the greatest joy there is. . . .

This letter is to let you know that you were able to bridge the gap that no one else was able to bridge. . . .

Gratefully yours,
L. R.

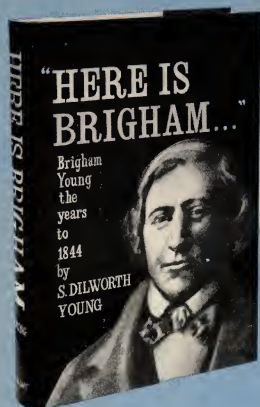
CORRECTION

Inadvertently an important chart was omitted from "What Are We Doing with Divorce?" by Phillip R. Kunz on page 576 of the July Era. Here is the promised chart:

PERCENT DIVORCED OR SEPARATED

TYPE OF MARRIAGE	MARITAL STATUS			TOTAL NO.	CHURCH ATTENDANCE				TOTAL NO. FATHERS	TOTAL NO. MOTHERS
	DIVORCED AND SEPARATED	MARRIED	TOTAL %		FATHER	MOTHER				
CIVIL	12.3%	87.7%	100.0%	73						
CHURCH	3.2	96.8	100.0	62						
TEMPLE	2.2	97.8	100.0	135						
					FREQUENCY OF ATTENDANCE					
					ALWAYS	1.9%	2.3%	156	174	
					OFTEN	7.0	3.7	43	54	
					SOMETIMES	7.4	15.8	27	19	
					SELDOM	4.8	27.3	21	11	
					NEVER	16.2	25.0	11	4	
					NOT ASCERTAINED			12	9	

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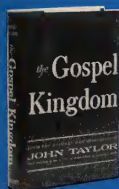
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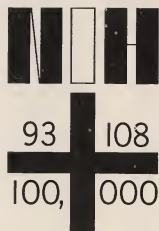
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Is There a Doctor in the House?

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe



The Health Information Foundation of the University of Chicago has published an interesting analysis of what physicians do. (*Where Physicians Work*, Vol. 13, No. 3 of the bulletin series, "Progress in Health Services," 1964.) Medical education and training in the health sciences generally has received a great deal of attention in the United States in recent years. The National Institutes of Health (NIH) alone spend approximately a billion dollars annually, much of it allocated to medical schools.

The Chicago study reports 278,275 physicians in the US. Of these, 10,660 are retired; 2,752 are engaged in activity other than medical practices; 21,914 are in US government service; 3,133 are in foreign countries or cannot be located. This leaves 239,816.

Then there are 11,021 full-time hospital staff members; plus 35,156 residents and interns. Some 12,000 are in full-time teaching, administration, or research, which leaves 181,639.

In 1931 there were 108.4 physicians in private practice to every 100,000 population. In 1964 the ratio was 93 per 100,000. Use of rapid transit, medical technicians, modern and efficient clinics and offices, and the supplementary services available through expansion of related health sciences has undoubtedly more than offset any disadvantage to patients because of the ratio's decline.

Some 69 percent of all active physicians outside federal service are reported to be "specialists" rather than the familiar "GPs" (general practitioners) of former days. Today there are thirty-five distinct specialties whose standards are set by nineteen examining boards. The largest number of specialists reported in 1962 were in: surgery (45 percent); internal medicine, pediatrics, and other "medical" specialties (32 percent); psychiatry and neurology (10 percent); and the remainder were radiologists, anesthesiologists, pathologists, and so forth (13 percent).

In the past thirty years, the following trends have appeared. First, an increase in the number of physicians devoting time to a "specialty." Second, an increase in the number engaged in "group practice." Third, a slight increase in the percentage of active physicians engaged in full-time hospital staff work (from 3.1 percent in 1931 to 4.6 in 1964). Fourth, a more remarkable increase in the number of interns and residents. (Full-time hospital physicians other than residents and interns increased 145 percent from 1931 to 1964, but interns and residents increased 576 percent, or from 5,200 to 35,156.) Fifth, the percentage engaged in teaching, research, and administration outside of the federal government increased by 310 percent. Sixth, the number of all active physicians working for the federal

(Continued on page 752)



Pamela Brown



Richard Burton



Stanley Holloway



Margaret Leighton



Trevor Howard



Dame Edith Evans



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The Church Moves On

JUNE 1964

24 The Singing Mothers—three hundred voices strong—representing Singing Mothers Relief Society groups from Massachusetts, New York, New Jersey, Pennsylvania, District of Columbia, and Virginia, under the direction of Mrs. Ellen N. Barnes of Washington, DC and Florence J. Madsen, presented two concerts at the World's Fair Pavilion, opposite the Mormon Pavilion at the New York World's Fair. Two concerts were also given on the following day. In all an estimated twelve thousand persons enjoyed the presentations.

26 At South Royalton, Vermont, modern designation of the birthplace of the Prophet Joseph Smith, a three-day commemorative program under the direction of Elder John Longden, Assistant to the Twelve, began. June 27 marked the 120th anniversary of the martyrdom of the Prophet and of his brother the Patriarch Hyrum at Carthage, Illinois.

28 This weekend saw the conclusion of stake conference sessions for the summer. The schedule will resume the weekend of August 15 and 16.

JULY 1964

5 The Singing Mothers who sang at the American Mothers Association luncheon meeting in May were featured on the Sabbath morning "Faith in Action" radio program of the National Broadcasting Company.

10 Barbara Christensen of Las Vegas, Nevada, won the all-church senior trophy of the annual Young Women's Mutual Improvement Association golf tournament played in Salt Lake City. The all-church title goes to the medalist for the thirty-six holes, despite the division entered. Marcia Thayne of Salt Lake City won the junior championship. Mabel Draper of Ogden, Utah, took the "Nifty Fifty" title, and Lenora Skidmore, also of Ogden, placed first in the novice division. In all some forty-five women golfers played in the two-day tournament.

12 With this now traditional Sabbath morning radio broadcast the Salt Lake Tabernacle Choir and Organ completed its thirty-fifth year of network broadcasting. The first broadcast in the series was Monday, July 15, 1929 over the National Broadcasting Company; but beginning in September 1932, when KSL joined the Columbia Broadcasting System, the feature was moved to Sunday morning.

17 Eighteen-year-old Richard Harris, Jr., of Menlo Park, California won the Young Men's Mutual Improvement Association's all-church golf tournament with a 36 hole total of 141, the lowest score in the history of the tournament. He competed as a junior, but defeated the complete field. Herbert Bodner of Westminster, California, won the senior division. (Continued on page 714)

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J. EASTMAN HATCH
President, Utah Sand and
Gravel Products Corporation



WALKER KENNEDY
President, Liberty Fuel
Company



HAROLD D. LEE
Member, Council of the
Twelve, Church of Jesus
Christ of Latter-day Saints



DONALD P. LLOYD
Executive Vice President
and General Manager, As-
sociated Food Stores



FRANCIS A. MADSON
President, Madson Furni-
ture Company



CHARLES O. MICHAELSON
Vice President of Mining,
Kennecott Copper Corpora-
tion



EDWARD O. MUIR
Former Executive Vice Pres-
ident, E. O. Muir Com-
pany



FRED S. MULOCK
Former President, United
States Smelting, Refining
and Mining Company



HENRY W. RICHARDS
Member, Council of the
Twelve, Church of Jesus
Christ of Latter-day Saints



JUDSON S. SAYRE
Chairman of the Mortgage
Division, Borg Warner Corpora-
tion



ROY W. SIMMONS
President, The Lickert
Company



JOSEPH FIELOUING
President, Council of the
Twelve, Church of Jesus
Christ of Latter-day Saints



WILLARD R. SMITH
Former Executive Vice Pres-
ident, Zions Savings Bank
and Trust Company



VIRGIL H. SMITH
President, Beneficial Life
Insurance Co.



DELBERT L. STAPLEY
Member, Council of the
Twelve, Church of Jesus
Christ of Latter-day Saints

They invite you to open a checking account, savings account, apply for a loan in person or by mail.

See ZIONS FIRST NATIONAL BANK first

Salt Lake City, Utah: Headquarters - 70 East South Temple • 102 South Main • 235 South Main • 450 South 2nd West • 7th East & 4th South • Cottonwood Mall • 8th West & 21st South • Kearns • Taylorsville, under construction.

MEMBER FEDERAL DEPOSIT INSURANCE CORPORATION

(Continued from page 712)

Gerald Elwell of Ontario, California, took the junior division. The veterans' title went to Lew Hunsaker of Salt Lake City, and the over-65 honors were taken by A. R. Evans of Safford, Arizona. The team championship went to Monument Park West (Salt Lake City) Stake, whose players were Ray Tucker, Gary Wilmarth, and Richard Wood. The tournament was held at Willow Creek, Salt Lake City.

20 Five chartered aircraft carried the Salt Lake Tabernacle Choir and their party from the Salt Lake airport this morning for the beginning of their tour. Tonight they sang before an enthusiastic audience in Houston, Texas.

21 About seven thousand youngsters participated in the annual Days of '47 Youth Parade in downtown Salt Lake City.

The Salt Lake Tabernacle Choir presented its concert in New Orleans. Musically it was a duplication of the Houston concert except that in New Orleans, "Dixie" was added as an encore. The song, first introduced in New Orleans in 1862, brought an enthusiastic response from the choir's audience, almost as great as to their rendition of "The Battle Hymn of the Republic."

22 The Salt Lake Tabernacle Choir sang before more than five thousand persons at their concert in Atlanta, Georgia. In the audience were several denominational choirs who had traveled hundreds of miles to hear them as a group.

Seeds of a Miracle, the pioneer pageant, opened tonight in the Salt Lake Tabernacle in its annual presentation as a part of this time of remembering the Utah pioneers.

23 The Tabernacle Choir presented a brief concert for President Lyndon B. Johnson and his guests at the White House.

The street shows, the rodeo, the pageant continued in Salt Lake City's week-long tribute to the arrival of the pioneers.

24 A giant Twenty-fourth of July parade started down Salt Lake City's Main Street promptly at nine this morning in honor of the Utah pioneers. This "Days of '47" parade lasted two hours and was televised

(Continued on page 752)



Style Trend at the Home Parade

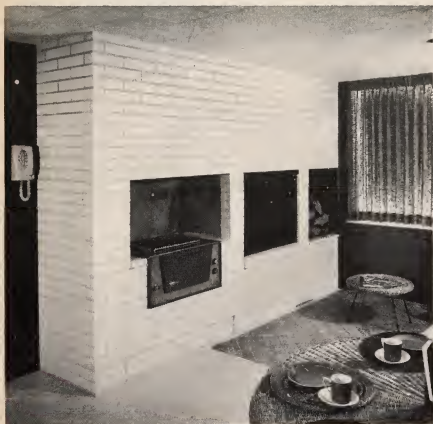
GLADDING, McBEAN FACE BRICK was featured in 9 out of 18 model homes, at the recent Parade of Homes in Salt Lake City. Here the area's master builders showed exciting new ideas for modern living.

Photos show "The Madrid," an interesting split-level design offered by Grandeur Homes. Notice how White

Titan Mission Face Brick gives the structure a substantial look, a rugged yet refined combination of beauty and strength, while accenting the charm of both bold wood siding and delicate metal grillwork.

Face Brick also adds interior interest. In "The Madrid," Grandeur Homes have demonstrated how focusing eyes upon a massive brick fireplace-barbecue can enhance a room's appeal. The wide variety of textures and colors in Gladding, McBean Face Brick, many exclusive, enable you to complement any interior decor.

In any type of structure, Face Brick gives you construction strength, durability, low-cost maintenance, summer coolness and winter warmth—as well as beauty. And to be sure of precision-pressed Face Brick, with a choice of the greatest range of shapes, sizes, colors and textures available—competitively priced—specify Gladding, McBean Face Brick by INTERPACE.



FACE BRICK

A Gladding, McBean building product by

INTERPACE

INTERNATIONAL PIPE & CERAMICS CORPORATION
LOS ANGELES / SAN FRANCISCO / PORTLAND / SEATTLE / SPOKANE
SALT LAKE CITY / PHOENIX / DENVER / SAN DIEGO / SACRAMENTO

The period of President McKay's apostleship spans eight years more than half a century. The masterful sermons he has delivered in more than one hundred general conferences at which he has spoken would fill volumes.

In commemoration of his 91st birthday this month (September 8) and in place of his regular editorial, we present with his permission brief excerpts from seven general conference addresses given over the years since he became an Apostle in 1906. DLG

1906

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence." (D&C 107:99.)

Two principles in that admonition stand out as the duty of the officers to whom this revelation was given. First, the *learning*, the knowing what one's duty is; second, to act in all diligence in the performance of that duty. To know one's duty, to learn the truth, is the duty of every Latter-day Saint, of every man and woman in the world, including those outside of this Church. All mankind, I believe, are being impelled, lifted upward by that Spirit which makes them desire the truth.

(Conference Report, October 1906, p. 112.)

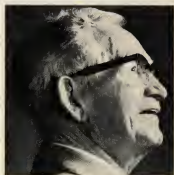
1916

I never contemplate the organization of this Church in any least degree whatsoever, but I am impressed with the divinity of the work. I cannot see, for my life, why every honest man in the world, who gives even but little thought to this great organization and the opportunities it offers for producing men and women of character, cannot get a testimony, even by reason and observation, of the divinity of the Church of Christ, as established in this latter day. Why, the stamp of divinity is upon every feature of the work! All who labor sincerely in it can truthfully say that if any man will do the will of God he shall know for himself whether the doctrine is of God or whether it is of man.

(CR, October 1916, p. 57.)

Over the Years...

THE EDITOR'S PAGE
BY PRESIDENT
DAVID O. MCKAY



1926

The latter-day witness is this: that Jesus Christ, the resurrected Lord, appeared by the side of his Eternal Father who introduced him in this dispensation as follows: "This is my Beloved Son. Hear Him!" (Joseph Smith 2:17.) As the Christian church in the Meridian of Time was founded upon the reality of the living Christ—not merely upon the teachings of the Great Teacher—so is the Church of Jesus Christ in this age founded upon the reality of Christ's existence and upon the reality of his appearance in this dispensation to the earnest, seeking boy, Joseph Smith.

(CR, April 1926, p. 39.)

1936

The times call for courageous youth to hold aloft the moral standard. In that field we can find the truest moral courage. It is said that heroism is concentrated courage. Well, our greatest heroes are not always found on the battlefield. I think we find them also among our youth. Young men and young women who, when put in social groups, will stand up fearlessly and denounce those things which we know sap the character, the very life energy of youth. . . . I appeal to youth to be courageous in maintaining the moral and spiritual values of the gospel of Jesus Christ.

(CR, April 1936, pp. 60-61.)

1946

The home is the best place in the world to teach the highest ideal in the social and political life of man; namely, perfect liberty of action so long as you do not trespass upon the rights and privileges of another.

The great need in the American home today is more religion. Parents should make it obvious both by their actions and their conversation that they are seriously interested if not in outward forms in the fruits of true religion. Example of parents should emphasize the need of honesty in our dealings with our family, our neighbors, and all with whom we come in contact; of kindness to our employees, of fair play to our employers, or good measure to our customers. . . .

The Lord places the responsibility directly where it belongs, wherein he says that it is the duty of parents to teach their children the principles of the gospel and to walk uprightly before the Lord, and if they do not so teach, the sin be upon the heads of the parents. (See D&C 68:25.)

(CR, October 1946, p. 115.)

1956

In the teachings of the Church of Jesus Christ, the family assumes supreme importance in the development of the individual and of society. . . .

It will not dissolve when sealed by the authority of the Holy Priesthood throughout all eternity. The marriage ceremony, when thus sealed, produces happiness and joy unsurpassed by any other experience in the world. "What therefore God hath joined together, let not man put asunder." (Mark 10:9.)

. . . To the Church, not only to young people, but also to married people, I plead with you this morning for more contented homes brought about through love, faithfulness, loyalty, self-control, and obedience to the principles of marriage as set for us by revelation to the members of the restored Church of Jesus Christ.

(CR, April 1956, p. 9.)

1963

The Lord help us to be able to prove to the world that the restored gospel is just what the world today is longing for; and when they see it, may they know, as you know and as I know, that the everlasting gospel is a light to the world. May it ever be a light to the nations, a guiding solution of all the world problems.

(CR, April 1963, p. 99.)

QUESTION: “On page 466 in the book, *The Articles of Faith*, by Elder James E. Talmage, there appears a quotation from the First Presidency which states that Elohim is the literal parent of our Savior Jesus Christ and also of the spirits of all the human family. This

ANSWER: Any person who accepts the New Testament as a correct record will not dispute the fact that Jesus, our Redeemer and Elder Brother, is the literal Son of Mary as is recorded in the New Testament. Neither can they dispute the statement that the evidence points to the fact that he is also the *Only Begotten Son of God* our Eternal Father!

All through the ministry of our Savior he acknowledged the fact that he is the *Only Begotten Son of God* in the flesh. Moreover, he

YOUR QUES- TION

ANSWERED BY
JOSEPH
FIELDING
SMITH
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

statement is disputed by some of my friends, and I cannot understand how it is true according to what is written in the New Testament.

Will you please present this point and give us the definite evidence that it is true?”

frequently prayed to his Father. In John, chapter 17, is a prayer of our Savior shortly before his arrest, condemnation, and crucifixion as a sacrifice for the redemption of the entire world and all creatures placed upon it from death, for through Adam’s transgression this earth on which we live and every living thing upon it became subject to death and therefore must be redeemed. This redemption comes through the death by martyrdom and the shedding of his blood to atone for Adam’s fall. The revela-

*“I came forth from the Father, and am come into the world:
again, I leave the world and go to the Father”*

tions of the Lord proclaim that this earth was not subject to death nor to mortal conditions until after the partaking of the forbidden fruit by Adam and Eve. The eating of the forbidden fruit not only brought death upon Adam and Eve, but also upon every living creature and even the earth itself.

We read in a revelation given to the Prophet Joseph Smith a clear account of this condition. Moreover, Elder Parley P. Pratt in his interesting work, *The Key to Theology*, has given us a beautiful picture of former conditions, the nature of the fall, and the glorious redemption which is to come through the mission and atonement of our Savior. All these changes have come about based upon the original plan. We learn from the writings of Moses in the Pearl of Great Price that the fall was part of the great plan prepared in the heavens before the earth was formed. Mortality was decreed, and the passing through all the conditions of mortal life was part of the plan, and Jesus our Savior is spoken of as the “Lamb slain from the foundation of the world”; in other words, chosen to come to earth and be our Redeemer from mortality.

In his wonderful prayer shortly before the crucifixion, the Savior spoke of the glory that was his before

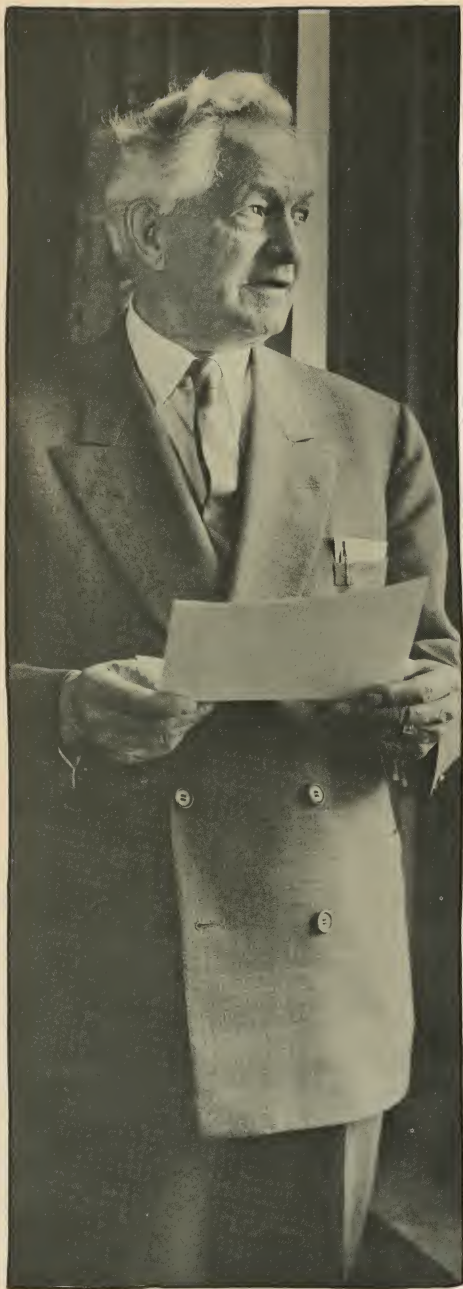
the world was. Moreover, he came to this world voluntarily to be its Redeemer and save not only all flesh but also the earth itself from temporal death and also those who would keep his commandments from eternal death or banishment from the presence of his Father, through obedience to his Father’s commandments.

We learn through the commandments given by revelation to the Prophet Joseph Smith that through the atonement of our Savior all things are to be restored. It is written: “And again, verily, verily, I say unto you that when the thousand years are ended,” meaning the *millennium*, “and men again begin to deny their God, then will I spare the earth but for a little season;

“And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

“For all old things shall pass away, and all things shall become new, even the earth and all the fulness thereof, both of men and beasts, the fowls of the air, and the fishes of the sea;

“And not one hair, neither mote shall be lost, for it is the workmanship of mine hand.” (D&C 29:22-25.)



President David O. McKay

(Continued from Front Cover)

the prayers of multitudes of faithful Saints extend heavenward that he may have health, vigor, wisdom, and inspiration to meet the demands that are daily thrust upon the prophet, seer, and revelator of the Church.

The life of this, God's chosen and anointed servant, stretches back over the years into the life stream of every President of the Church save one—the Prophet Joseph Smith.

The pioneers had reached their mountain valley haven a short twenty-six years before he was born. The Church was but forty-three years old. When David O. McKay was born, Brigham Young was President of the Church. When he was baptized, President John Taylor was at the helm. He answered the call of President Wilford Woodruff to serve as a missionary. He took his lovely bride Emma Ray Riggs to the Salt Lake Temple to be married for time and eternity when President Lorenzo Snow held the sealing powers. He was called to be a member of the Council of the Twelve by President Joseph F. Smith. He rendered devoted, unstinted, and untiring service to President Heber J. Grant and again to

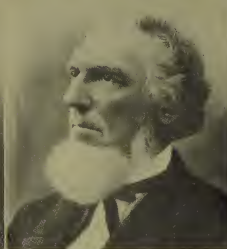
President George Albert Smith as a Counselor in the First Presidency. His own administration, beginning in April 1951, has been in many ways unparalleled in the history of the Church.

We invite you to follow President McKay's story, and the story of the Church, through the picture pages that follow.

When David O. McKay
was born at Huntsville,
Utah, September 8,

1873

... photographs were expensive
and a bit of a luxury.



... Brigham Young was President of the Church with
Counselors George A. Smith (left) and Daniel H. Wells (right).



This was the first known of
the McKay family after the
birth of David O. McKay.

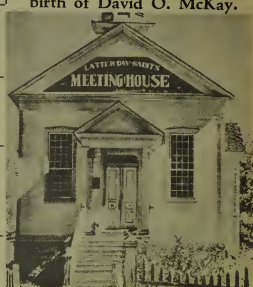


... the first bicycle in Utah had just been made.

Stakes of Zion—7

Full-time missions—7

Full-time missionaries
from Zion set apart
in 1873—35



... a typical chapel
looked like this.



... this is the way the Salt Lake Temple looked
with the Tabernacle in the background.



... Main Street, Salt Lake City, from old Arsenal Hill
(now Capitol Hill) was a wide, dirt road with little traffic.

Church membership
(1870)—110,000



... and ZCMI customers on Salt Lake's Main Street
were shaded from the afternoon sun by large trees.

When David O. McKay was
baptized on his eighth
birthday, September 8,

1881



Stakes of Zion—23

Full-time missions—10

Full-time missionaries from
Zion set apart in 1881—199

Church membership
(1880)—160,000



... John Taylor was our President and had Counselors George Q. Cannon (left)
and Joseph F. Smith (right).



... looking south from the present Capitol Hill the Salt Lake
downtown area looked like this.



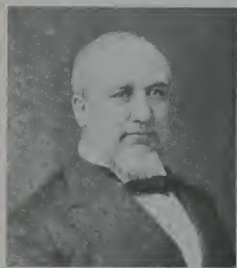
... an LDS chapel of the day looked like this one,
the Fourteenth Ward in Salt Lake City.



... and the Salt Lake Temple had progressed to this stage.
(Note the railroad cars designed to carry temple stones.)

When David O. McKay was
set apart as a missionary
to Great Britain in

1897



... Wilford Woodruff had succeeded John Taylor as President in 1889
and had chosen the same First and Second Counselors.



... David O. McKay was
graduated from the
University of Utah. He is
shown with his sister Nettie.



.. he had played on the first official U of U football team
and had been photographed with his teammates.



.. and he had worked on the Chronicle, student newspaper.
Here he is fifth from the left in the back row.



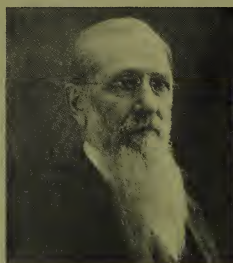
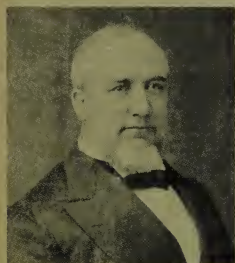
... he was called to the mission field. With his brother-missionaries
he is fourth from the left in the back row.



... a typical ward chapel of the day.

When David O. McKay
married Emma Ray Riggs
in the Salt Lake Temple in

1901



... Lorenzo Snow was then President of the Church.
Serving faithfully with him were Counselors Cannon and Smith.



... the Lion House and
Church Office site

Stakes of Zion—50

Full-time missions—17

Full-time missionaries
from Zion set apart
in 1901—522

Church membership—
278,645



... David O. and Emma Ray Riggs McKay
pose for this photograph.



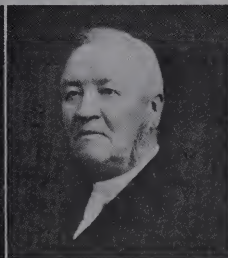
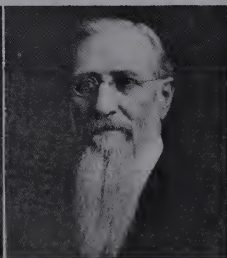
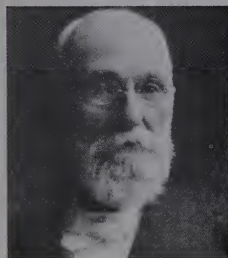
Japanese Mission organized by Heber J. Grant.
Horace S. Ensign (left), Louis Kelsch (center).



... the Weber Stake Academy board of trustees and others posed in front of construction
at their Ogden campus. David O. McKay is sixth from left.

When David O. McKay
was called to the
Apostleship in April,

1906



... Joseph F. Smith and Counselors John R. Winder (left),
Anthon H. Lund (right) were the First Presidency of the Church.

Full-time missionaries from
Zion set apart in 1906—
1,015

Church membership—
334,841

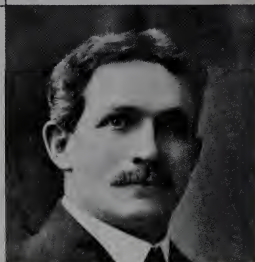
Stakes of Zion—55

Full-time missions—20



... Utah still displayed the Statehood
Star on the Tabernacle Organ.

"President Smith requested a vote
of the conference on the proposition
that free organ recitals be given
in this [Tabernacle] building
every Tuesday and Friday till
next conference, explaining that
he wished the vote of the Saints
because it required an expenditure
of means to heat and light the
building. A vote approving the
proposition was the result."
(CR, April 1906, pp. 94-95.)



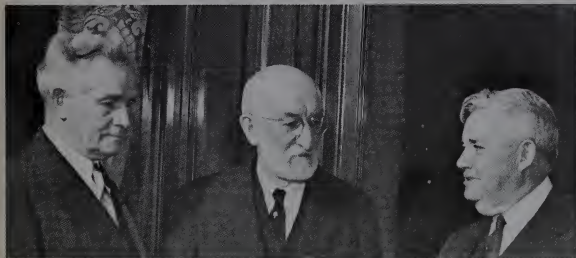
... Elder McKay of the Council
of the Twelve wore a
reserved handlebar moustache.



... an LDS ward chapel such as the Seventeenth Ward in Salt Lake City was typical.

When David O. McKay was called
from the Council of the Twelve
to the First Presidency in October,

1934



... he served as Second Counselor to President Heber J. Grant.
J. Reuben Clark, Jr., was First Counselor.



At the April 1936 general conference,
the church welfare program was established.



... downtown Salt Lake City had become quite metropolitan.



Church membership—
730,738

Full-time missions—31

Full-time missionaries from
Zion set apart in 1934—843

On December 16, 1934 the
New York Stake was organized,
giving the Church stakes
on both coasts. (Los Angeles
had been organized in 1923
and San Francisco in 1927.)
Oahu (Hawaii) Stake was
organized June 30, 1935.

Stakes of Zion—110



... A peaceful moment is enjoyed by President
and Sister McKay at the Seagull Monument.

When David O. McKay was sustained as the Second Counselor to President George Albert Smith in May,

1945



... he served along with President Clark as a Counselor. These Counselors had been friends as university students.



... and they had been Counselors to President Grant.

... the war in Europe had recently been concluded and the war in the Pacific was drawing to a close. The first year of peace, 1946, saw 2,297 full-time missionaries from Zion set apart as many laid aside their khaki and blue uniforms to return to the same peoples as missionaries. The missionary program was under the direction of President McKay.



... Church welfare supplies were sent to the worthy Saints in war-ravished Europe.

Stakes of Zion—155

Full-time missions—38

Full-time missionaries from Zion set apart in 1945—400

Church membership—
979,454



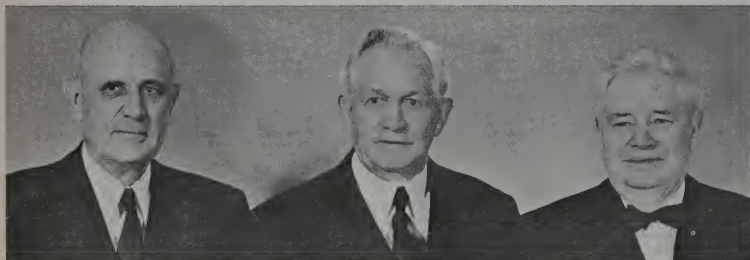
... the building program began slowly. Here is a typical LDS chapel of this period.



... President McKay enjoys a good day at the trout stream.

When David O. McKay was
sustained as President
of the Church April 9,

1951



... he chose Stephen L. Richards (left) and J. Reuben Clark, Jr., (right)
to serve with him as counselors.



... a Solemn Assembly was held in the Salt Lake Tabernacle
(as is always the case when sustaining a new President for the first time).



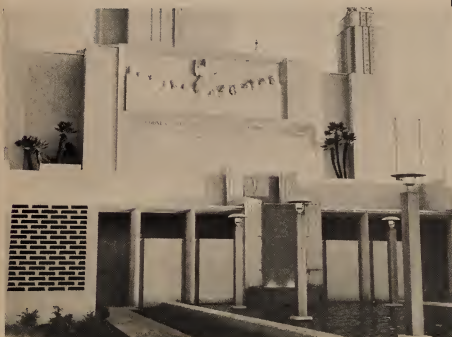
... everywhere he went, crowds
enjoyed a warm handshake.



... and he began to travel far and wide to visit with the Saints all over the world.

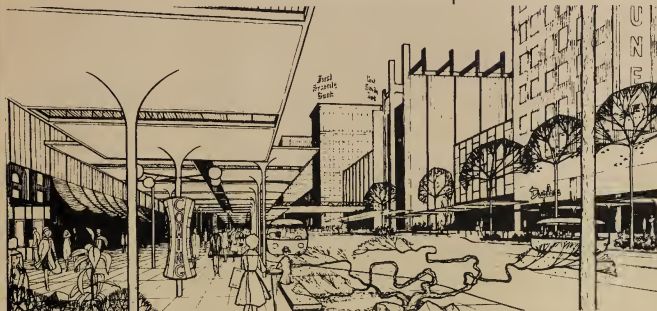
... it was 45 years
to the day for him
between being
ordained an Apostle
and being sustained
President of the
Church.
He had first come
to the Tabernacle
pulpit in the days
when speakers had
to shout to be heard.
Now there were
sensitive microphones
to broadcast his
words. Soon there
would be television
cameras to flash the
conference into
homes coast-to-coast.
Truly, this President
has a biblical name,
David, "the Beloved."

TODAY



... it is an age of new temples. Oakland Temple is scheduled for dedication in November 1964.

... Stephen L. Richards, J. Reuben Clark, Jr., Henry D. Moyle, Hugh B. Brown, and N. Eldon Tanner have served as Counselors in the First Presidency. During the nearly 13½ years of his Presidency the Church has received Elders Marion G. Romney, LeGrand Richards, Adam S. Bennion, Richard L. Evans, George Q. Morris, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, N. Eldon Tanner, and Thomas S. Monson as members of the Council of the Twelve; Elders George Q. Morris, Stayner Richards, ElRay L. Christiansen, John Longden, Hugh B. Brown, Sterling W. Sill, Gordon B. Hinckley, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer, N. Eldon Tanner, Franklin D. Richards, Theodore M. Burton, Thorpe B. Isaacson, Boyd K. Packer, and Bernard P. Brockbank as Assistants to the Twelve; Presidents Marion D. Hanks, A. Theodore Tuttle, and Paul H. Dunn, of the First Council of the Seventy; Elders Joseph L. Wirthlin and John H. Vandenberg as Presiding Bishops; and Elders Thorpe B. Isaacson, Carl W. Buehner, Robert L. Simpson, and Victor L. Brown as Counselors in the Presiding Bishopric.



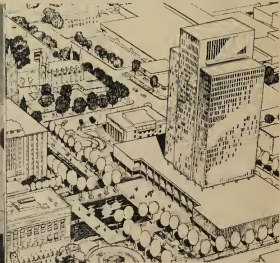
... and downtown Salt Lake City is fast becoming the beautiful city as visioned in the Second Century Plan.

Stakes of Zion
(as of August 6)—399

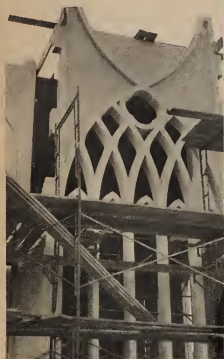
Full-time missions
(as of August 6)—75

Full-time missionaries
from Zion set apart
in 1963—5,768

Church membership
(Dec. 31, 1963)
2,117,451



... Temple Square and the new Church Administration building are taking shape to beautify the heart of Salt Lake City.



... typical of today's buildings is the Seventeenth Ward chapel across the street from the one pictured in 1906.



... President McKay spends what free moments he can find at his family home at Huntsville, Utah.

TODAY



... today President McKay has Hugh B. Brown and N. Eldon Tanner as Counselors.



... he and Sister McKay have traveled to every part of the earth to inspire members. They are the great missionaries of this missionary Church.

ELDER THOMAS S. MONSON SPEAKS AT MIA JUNE CONFERENCE

“O Lord, . . .
When I consider
thy heavens, the
work of thy fingers,
the moon and the stars,
which thou hast
ordained; What is
man, that thou art
mindful of him? . . .”

PSALM 8:1, 3-4.



“What is man, that thou art

A number of years ago a very wise man, a noble ruler, King David, king of all Israel, asked a question of the Lord—and this same question has been asked time and time again down through the centuries. He said, as recorded in the eighth Psalm, “When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

“What is man, that thou art mindful of him? . . .” (Psalm 8:3-4.)

“What is man, that thou art mindful of him?” The Lord himself chose to give an answer to King David when he made a declaration which rings down through the years: “Remember the worth of souls is great in the sight of God; . . .” (D&C 18:10.)

My brothers and sisters of the MIA, we are here today because of the worth of human souls. We have a responsibility, and that responsibility has been graphically portrayed to us. My prayer is that it has found lodgment within our hearts. When I think of the initials of our great organizations—YWMIA and YMMIA—I think of two questions that we as leaders might ask ourselves: YMMIA—Young men, may I aid? YWMIA—Young women, may I assist?

This is our plea today, and I would like to direct my remarks first of all to the youth—the noble youth, the youth of the noble birthright—and then to the parents of these noble youth, and then to each one of us leaders of the youth of Zion.

*MIA June conference address, delivered in the Salt Lake Tabernacle, Friday afternoon, June 12, 1964.

I think that one of the greatest problems that our young people must cope with today is the feeling of being all alone, of being unwanted, feeling that no one cares, that no one loves Mary, or no one loves John. The answer to that feeling and that question can be found in a little hymn that was sung a generation or two ago. One verse went something like this:

"Yes, Jesus loves me, yes, Jesus loves me.
Yes, Jesus loves me. The Bible tells me so."

Our message to the world is that the Bible does tell our young people that God our Eternal Father loves them. That not only the Bible—the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price—all of these sacred volumes of scripture are testimonies to the youth of this great Church that Jesus does love them. In fact, young people, Jesus loves you so much that you have received from your Heavenly Father a gift which is priceless above all other gifts. This gift is known as free agency.

You remember when our Heavenly Father had instructed Adam and Eve in the Garden of Eden and pointed out the fruit of the tree that they might not partake of, he then said as recorded in Moses: "... nevertheless, thou mayest choose for thyself, for it is given unto thee; . . ." (Moses 3:17.) Isn't that a beautiful thought? Our young people may choose for themselves, for it is given unto them by our Heavenly Father.

Young people, you may choose your friends, you may choose your vocation, you may choose to honor and obey God, or you may choose to disobey. It has been given unto you by our Heavenly Father. But with this great gift comes a great responsibility, for

We have our free agency. And youth, this is a time of preparation, a time of foundation building, a priceless time in our lives.

"Time is precious. Life is priceless." Young people, as you build your foundations, remember to build well, that the foundation of your life may support the superstructure that you wish to put upon it.

During the luncheon hour my wife and I walked by the building excavation to the east of here where soon will rise a great church administration building, and we saw what has taken place in that excavation. Tons of steel and thousands of yards of concrete all have been put into that project in the foundation, and many hundreds of thousands of skilled manhours, all for the purpose of building a foundation. When we go to such expense, and when we go to such effort to build a foundation for a lovely building, isn't it important that we go to even more effort and even greater expense if necessary to build a foundation for the lives of our young people? I feel confident that it is.

This is a time of preparation. And we must not let it pass us by, young people. I learned the truth of this a number of years ago. I had the opportunity of speaking at a convention in Dallas, Texas. Dallas is known as a city of churches, and after our convention sessions a bus driver was taking a group of us on a sightseeing tour of that city. As we motored through the avenues of Dallas he would say: "Up on the left is a Catholic cathedral; up on the right is the Baptist church; and ahead is the Methodist church." Then that bus driver said, "Up on the knoll in that red brick building is where the Mormons meet."

I looked up very attentively, and I heard a lady on that bus ask the driver a question. She said, "Can

mindful of him? . . . " *

By Elder Thomas S. Monson
of the Council of the Twelve

with our choice comes the responsibility for our choice. I don't think that anyone has ever more beautifully portrayed the meaning of free agency than did William Gregg in his immortal poem:

"Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given
That God will force no man to heav'n.

"He'll call, persuade, direct aright,
And bless with wisdom, love, and light,
In nameless ways be good and kind,
But never force the human mind."

you tell me something about the Mormon people?" The bus driver brought the bus over to the side of the road. He turned off the key in the ignition. He swung around in his seat. He said, "Lady, all I know is that the Mormons meet in that building up on the hill. Is there anyone on this bus who knows anything about the Mormons?"

Do you know what I did? I turned around and looked to see if there was anyone on that bus who would say just one thing about the Mormons, and there was stone silence. For the first time in my life I learned the truth of that statement: "When the hour of decision arrives, the time of preparation is past." I had the opportunity of bearing my testimony,

of giving an account to those people, as Peter said, "A reason of the hope" within me. (1 Peter 3:15.) After I had so borne my testimony, I felt a sweet feeling of peace in my heart and was grateful that I had had this opportunity.

Young people, the time for preparation in your lives is now. You must prepare for your life's work for one thing. Years ago when you applied for work through a foreman or through a farmer who owned a piece of property, you went to him and said, "I will work hard." And that foreman or that farmer would say, "Wonderful, that is just what I want. You're hired, young man." But today that farmer, that foreman has been replaced by a man known as a personnel director, and that personnel director assumes that you will work hard. He turns to you and says, "What skills do you have?" This is the question which is asked of our young people today as they enter the labor market. "What skills do you have?"

I talked to one personnel director of a large company, and he told me that for every job of common labor available on today's market there are twenty-five applicants. One man receives a job; twenty-four men are turned away because they do not have the skills. On the other hand if that same person who is applying for work with this company in Salt Lake City has a college degree in a technical field, he can take his pick of any three jobs, and if he is in the top fifty percent of his class he can take his pick of twenty-five or thirty jobs. Young people, it is important that you receive an education so that you can qualify for your place in life, so that you can pursue a noble endeavor.

But let me remind each of us that education doesn't simply mean that we attend school. Education means that we learn how to think. Henry Ford put it in

words when he said, "An educated man is not one who has trained his mind to remember a few dates in history. He is one who can accomplish things." If a man cannot think, he is not an educated man regardless of how many college degrees he may have after his name. Thinking is the hardest work a man can do, which is probably the reason we have such few thinkers.

Young people, may you prepare for your role in life. May you choose and prepare for a mission in your future. May you choose and prepare for a marriage in the house of God. May you choose to honor your father and your mother. May you choose to serve the Lord in accordance with his great gift of free agency which has been given to you.

Some young people have asked me, "Yes, Brother Monson, it is wonderful to have free agency, but where do we find a guide to pilot us in the choices that we must make?" Do you think that God our Eternal Father would give us such a gift as free agency without giving us a guide to help us in making our choices? I think that Mormon taught us the truth, as it is quoted by Moroni in Moroni 7:16-17:

"For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know what a perfect knowledge it is of God.

"But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; . . ."

This is the key that will unlock the treasure chest of knowledge and (Continued on page 761)



Carbon Copy

BY MILLIE FOSTER CHEESMAN

"Imagine me, Mother, just out of business school and secretary to the vice-president of our new TV station. Oh, they are such an exciting group, and I think they have accepted me.

"They seem to have so much fun and have invited me to go out with them, but I always have to be a wet blanket and refuse because I'm busy with my Sunday School class, and Sunday is the day they do things. I'd like to go with them, Mother. Their kind of life seems to be so exciting, and I wouldn't do anything wrong. Besides, it's my life, and I wouldn't be hurting anyone but myself."

Fran couldn't avoid the look of despair on her mother's face as she finished her declaration with, "I'm tired of being an old-fashioned stick-in-the-mud." But she was going to have a little fun. She accepted an invitation for the following Sunday. For the first time in years, she didn't attend her ward, and she arranged a substitute for her Sunday School class.

It was going to be a big day with two other couples and handsome Doug Boyle, an announcer at the TV station. Now that he had noticed her, she was determined to be one of his crowd and looked forward to the day with excitement and anticipation.

Sunday morning as the rest of the family left for Sunday School, Fran felt only a slight twinge as she stepped into Doug's sports car and took off speedily in the direction of the lake. As they settled them-

selves on the sand, Fran joined in the fun. She found it difficult, however, when Doug told her an off-color story and waited for her to laugh, as the others did. She was grateful when one of them yelled, "Let's swim!"

After the swim, they rushed to the sand to share sandwiches and other food packed for the occasion. Before Fran knew what had happened, someone had placed a can of beer in her hand.

"It's such a little thing," she mused. "Rather than make a big issue of it, I'll just take a sip and then forget it."

"Drink up, Fran," they chided, "it's perfectly harmless."

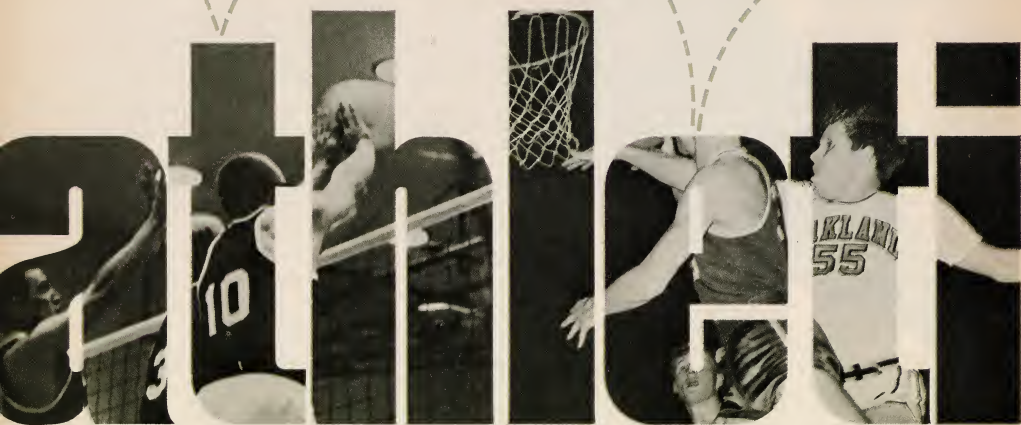
She brought the can to her lips and was going to take just the tiniest sip when she heard a honk and looked up in time to see the Jacobson family, who lived nearby, driving to Sacramento meeting. And there was little Sue Jacobson—one of the children Fran taught in Sunday School—waving at her. What must that little girl think of her now, Fran thought. She looked at the can of beer and hurriedly set it on the sand without touching it. She felt sick. Why should she feel this way? She hadn't really done anything wrong, she thought as she bit into her sandwich. Doug was in the middle of one of his stories as she realized that her mind was miles away, and she wasn't really enjoying herself.

Suddenly someone suggested they all go home and change clothes. They agreed to meet at the Pine Tree Inn for dancing. Fran hated to be the only one to object, so she went home and changed into street clothes. She was putting the last touches to her hair as she heard Doug drive up. Maybe tonight will be more fun, she thought. But she felt empty inside. The family was still at church and there was no one to say good-bye to as she drove off in the dusk.

She became more than a little annoyed at Doug's continuous smoking, and she chided him in a friendly way. He answered, "You know, the more nervous I get, the more I smoke! I know it's a bad habit, and I wish I could quit, but I can't."

They met the other two couples in the lobby of the inn and threaded their way to a small table in the crowded, smoke-filled room. One of the girls in their group had had too much to drink and began to talk loudly, saying things she never would have said had she been in control of herself. Fran felt sorry for her. "I'm not having a good time at all," she thought. "I'm miserable. They're all trying to have fun, but where is the fun when all a group has in common is its bad habits?"

That was it! They didn't know how to have a good wholesome time. This (Continued from page 784)



The athletic program of the YMMIA is very much alive and growing. It just keeps rollin' along, exerting its powerful influence for good wherever the Church is organized.



and Sports

This information expanding to 100 percent of the Church means some 6,000 boys reactivated last year and about 22,000 kept active in the Church through this program.

The survey leaves no doubt that the athletic program is a powerful tool in bringing young men into the Church. The program attracts 40,000 young men week after week to the cultural halls and recreational centers for organized and properly supervised recreation.

A personal testimony or two from many reported to the YWMIA athletic committee stands behind this statement:

One Indian team member from Sevier Stake said to Richard M. Hoyle, athletic director: "They told us in order to play basketball we should study about the Church, so we all became members."

Gil Pulsipher, Denver regional supervisor, had a group from the Spanish-American Branch that desired to play. At one time on the floor they had two nonmembers playing but the rule is for only one nonmember to be on the playing floor at a time. When informed of the rule, they said, "We'll baptize one next week." And they did. In fact, Elder Pulsipher

said, "They baptized two team members this year."

Consider the testimony of Trice Harvey, Bakersfield Stake athletic director:

"I can testify that this is one of the greatest programs of the Church. I thank the Lord that through this program I was converted to this wonderful Church. My family and I are happier than we have ever been in our lives. We owe this to the fact that I love sports and was attracted by the great sports program."

Just as effective have been the spiritualized results seen in the program developed and carried out for the young women through the YWMIA. Betty Killpack, formerly chairman of the sports, camp, and recreational committee for the YWMIA, can report similar examples and experiences where the love and association through sports and camping have enriched lives and brought young girls to a realization that this program is one of inspiration and divine guidance.

While there are some differences in the program for young women compared with the young men's plan, the ultimate goals are the same. Both are charged with providing wholesome recreation, building testimonies within youth so that they will remain active, strong members of the Church, and influencing nonmembers to investigate the gospel further by interesting them in specific activities.

There were 62,000 girls involved in the sports program last year, and another 40,000 went camping. These figures do not include the hundreds of ward and stake leaders involved. Sports activities included basketball, bowling, tennis, golf, swimming, hiking, whatever the various groups desired to participate in.

"Catching on like wildfire" is the response reported for the three-year-old Campcrafters program. Already over 25,000 girls have earned their first year award. One of the biggest problems at present is to hold enough certification workshops to certify stake leaders.

The young women's program differs from the young men's in that it has but one all-church event, a golf tournament held each July. In stakes and regional tournaments there are three first place winners in sportsmanship, participation, and skill in that order of importance.

The YWMIA golf tournament which began several years ago this summer drew entrants from north to Canada, south to Mexico, and included most of the western states.

Four states were represented among winners in the 1964 tournament—Utah, California, Nevada, and Idaho.

(Continued on page 760)

the Woman

BY JEAN JOHNSON

Men and women of every faith, who have shared life with a true and faithful partner, have desired to continue their relationship after death. It has been their wish and hope, but they have been denied the comfort of reassurance on this matter by their faiths and creeds. Some creeds declare this is impossible; other beliefs do not commit themselves one way or the other, but leave it up to the individual's faith in the mercy and justice of God.

How different our society would be today if every couple contracted not only with each other and the state, but also with our Heavenly Father to be as one not only in this life, but also in the eternities to follow. The realization of the magnitude of this responsibility—of this commitment—would do much to insure the stability of any marriage.

The covenant of marriage is not an adornment of the law but is a fundamental part of the law itself and of supreme importance to us all. It is a wonderful privilege to go to the temple of the Lord and be sealed for time and eternity to the mate of one's choice, and it signifies obedience to the law. Thus we keep the *letter* of the law, but the *spirit* of the law must be kept and magnified in the weeks, months, years of earthly experience that a man and wife share. Because the potential for good is so very great in this relationship, it is a prime target for Satan.

The responsibilities of the husband and wife are very different, and just how well each fulfills his or her responsibilities to each other determines whether their marriage signifies a milestone or a millstone to

their progression. It would be helpful if our young men and women could fully appreciate what is at stake when they entrust their future to a mate.

It is a function of a good marriage that the partners can, to some extent, compensate for each other's weaknesses. However, there are some weaknesses for which another cannot compensate. A wife's honesty cannot compensate for her husband's lack of integrity. A husband's reputation for shading the truth, for being just a little less than dependable, is a burden a wife and children unjustly bear. It is not so important that our dream man be handsome, as it is that he be honest, straightforward, and morally strong.

Also a woman's concept of herself often depends upon what she thinks her husband thinks of her. Her happiness and self-respect depend upon the loving consideration he shows her. Marriage is not a sideline with a woman; it is her whole life. A husband who is unkind and disrespectful, or one who takes his wife for granted can stunt his wife's spiritual development.

The husband too is vulnerable. He cannot compensate for a lack of graciousness in his home, no matter how culturally minded or sensitive he might be. The wife largely controls the atmosphere of the home—the medium in which the children are reared. President Brigham Young agreed that the hand that rocks the cradle rules the world. The influence mothers have over the children cannot be counteracted by the father. No matter what a man achieves during his lifetime in the Church or in the world, if he cannot take pride in his children, he counts himself

he marries

a failure. This is the power a woman wields. Also she has much influence over the relationship of the children to their father; she can build it up or tear it down.

There are many other ways in which a husband and wife are responsible to each other, but most weaknesses can be adjusted, controlled, and overcome if partners will work together with patience and love. Nothing is to be gained by faultfinding, accusations, or recriminations. We can help our mate to overcome his or her weakness only by helping to magnify his strengths of character to the point where they overshadow and dwindle the weakness to nothingness.

Then we are faced with a big “what if.” What if you discover you have made a terrible mistake in your choice?—if your partner seems to be a stumbling block to your progression?

“Were I a woman possessed of great powers of mind, filled with wisdom, and, upon the whole, a magnanimous woman, and had been privileged with my choice, and had married a man, and found myself deceived, he not answering my expectations, and I being sorry that I had made such a choice, let me show my wisdom by not complaining about it. A woman’s wisdom and judgment has failed her once in the choice of a husband, and it may again, if she is not very careful. By seeking to cast off her husband—by withdrawing her confidence and good will from him, she casts a dark shade upon his path, when, by pursuing a proper course of love, obedience, and encouragement, he might attain to that perfection she

had anticipated in him.” (*Discourses of Brigham Young*, 202.)

We cannot withdraw our confidence and good will and keep the marriage covenant. Strangely, I believe a woman can be passively obedient and have no confidence or good will. She must use all her intelligence and wisdom to counsel her husband, but when he makes the decision, she must make it her decision and assume responsibility for whatever consequences occur—good or bad.

This illustration applies to husbands also. If he becomes disillusioned with the faults of his wife and withdraws his confidence and good will, he may in effect have cancelled out the marriage when love and encouragement could further his development as well as hers. How often we see marriages where the man and wife are legally and socially wedded but are divorced in spirit.

The full implications of marriage are brought home to us when the time comes for us to give a son or a daughter into the keeping of a husband or a wife. A wise parent would not seek to over-protect a son or daughter and deprive her of the trials that bring strength, wisdom, and accomplishment. It would be well, from time to time, to ask ourselves this question—am I the loving, patient, industrious, obedient, cheerful wife to my husband that I would want my daughter-in-law to be to my son?—or—am I the loving, considerate, courteous, provident husband to my wife that I would want my son-in-law to be to my precious daughter?

When children learn to think for themselves, they tend to disagree with their parents on some issues. In most instances the disagreement is peacefully settled through discussion and some modification of attitudes and plans on the part of all concerned. However, sometimes intelligent and well-meaning parents may find themselves unable to resolve successfully a disagreement in which it appears that their child is making the wrong decision; for example, what should parents do when:

Their son, age 16, says that he plans to discontinue school. His grades are below average, but he appears to have the ability to complete high school. He has adequate clothing and spending money and comes

from a good home. There appears to be no justifiable reason for his decision.

A daughter, age 16, announces that she plans to marry within the next three months. Her boy friend, age 17, also in high school, has no visible means of supporting a wife. Both of these youngsters are in good health; they are intelligent and sincerely want to do the right thing. They do not come from broken homes. Common sense would indicate a postponement of marriage, but the daughter does not agree.

A 15-year-old son desires to purchase a second-hand sports car. The car can be obtained for \$50 down and \$25 a month. He has \$55 in savings, no job, and no driver's license. His father has attempted



When parent and

to discourage the purchase, but the original plan remains unchanged.

Evaluation of the following hypothetical example of a father's attempt to solve a disagreement may assist parents to evaluate how they would deal with a similar problem.

Mr. J. sensed that something was wrong as he entered the front room of his home one Friday evening after work. His wife and his 17-year-old son John were obviously in the midst of a serious discussion. Mr. J. said with a cheerful voice, "It cannot be as bad as all that. What's the problem?"

John sat staring at the floor for a few moments, then began talking rapidly and with some show of

anxiety. "I have a chance to earn \$300 a month in California, and I have decided to quit school and go to Los Angeles at once. My friend Joe, the fellow I went around with last year, is holding a job for me." John waved a letter and continued, "If I don't leave soon, I'll miss out on the opportunity of a lifetime. I can finish high school by taking night classes. I'll be able to buy a car, to learn a trade, and to be independent."

John's mother interrupted. She emphatically pointed out that while living at home John had the opportunity to profit from the guidance of his parents and from good relationships with the stable people in their community. She thought that John was too young to leave home. The money he would earn would be a poor substitute for the disadvantage of leaving his school and living in a strange community.

As Mr. J. listened, it appeared that his wife's arguments were well stated and conclusive and that John should do as she suggested. It soon became apparent, however, that John had no intention of changing his mind. Instead of listening to his mother's arguments he appeared to be concentrating upon what he would say to prove that he was right. Words, but not ideas, were being exchanged. Intense feelings, but not objective reasoning, were predominant in the discussion.

Mr. J. interrupted to speak with a voice of authority, "John, you are only 17, which means that you are not yet your own boss. I am telling you now, without reservation, that you will remain in school, that you will live at home, and that you will write to your friend and tell him you are not coming to California. I am making these decisions because I know that what I suggest is for your best interest. Now that the decision has been made, let's all go out to dinner."

Mistakes Made by Mr. J.

I believe that in many cases the method used by Mr. J. would intensify misunderstanding and motivate rebellion. I base this upon the following evaluation of the mistakes made by Mr. J.:

1. Mr. J. based his decision upon the belief that the reasons given by John for his desire to discontinue school and to leave home were the major reasons. He was mistaken. The real reason for leaving home had little connection with the desire to earn money and to purchase a car. In many instances, if the problem is serious, a child may offer secondary but more acceptable reasons for his decisions. A wise parent will attempt to determine the underlying factors, the real reasons for his child's decision.

BY F. LEGRANDE MAGLEBY



child disagree

2. Mr. J. implied that parents should always make the major decisions during periods of parent-child disagreement, particularly if the child is headed in the wrong direction. This is not always the best policy. Whenever it is feasible, children should have the right to a considerable measure of self-determination. They treasure the right to make their own decisions and to question the judgment of adults. Although insuring these rights to children may involve many hours of discussion and a delay in solving disagreements, this may be an appropriate alternative.

3. He talked "down" to John. He did not discuss the problem man-to-man. Children are also individuals with personal thoughts, feelings, and emotions; and their judgment, although it may reflect an immature mind, should be accepted as important in making the decisions under consideration.

4. Mr. J. assumed that his "snap judgment" was better than the plan presented by John. In some instances the "snap judgment" of a parent may be wise, but in other instances a mistake may result because of inadequate consideration of all the facts. Decisions concerned with the plans of children should often be given careful consideration despite the fact that the parent feels he knows the proper solution.

A More Satisfactory Approach

Following is a description of a more satisfactory approach which might have been used by Mr. J.

After listening to his wife and child for about fifteen minutes Mr. J. said, "This is all very interesting, but I believe it would be wise to postpone the decision for a while. In the meantime I need to pick up some supplies, and I would like John to go with me. It will give us a chance to talk."

Mr. J. and his son were soon driving toward the local hardware store. The atmosphere was friendly and relaxed. Mr. J. said, "So you want to go to California and work on a new job. Now tell me all about it."

Mr. J. was encouraging his son to talk freely in an atmosphere of mutual confidence. He believed that John had not yet indicated the real reason for wanting to leave home and that, if he listened attentively, he would be able to determine some of the underlying factors. Mr. J. reserved judgment and negative criticism. He made it clear that the facts given would not go further than John and his parents.

For a few minutes John talked about his desire to go to California, then he changed the subject. He pointed out that he had sluffed several classes at school and had been called in by the counselor. The counselor had told John that the school would not

tolerate a continuation of unexcused absence from class and incomplete assignments. The counselor had said, "I know that you have the ability, and I would like to see you make good. I wish there were an easy way out, but there isn't. The only solution is for you to change your behavior. You must decide now whether to get into school or to get out."

John had felt depressed and discouraged after this interview. He thought that if he began attending all classes and doing his best he would lose the good will of several of his friends who had already made plans to discontinue school. These were friends who had received little encouragement at home and had belittled the value of a high school diploma. Also, John had missed several classes in algebra and was afraid that he would fail regardless of how much he studied. In his troubled mind he had felt that a satisfactory way out of his difficulty would be achieved by leaving school and obtaining employment.

As Mr. J. listened and evaluated the factors which were influencing John's decision, he realized that feelings and emotions, rather than objective reasoning, had been in control. Mr. J. had not been aware that John had needed the support of his friends to the extent that he had been willing to risk school failure in order to be "one of the gang." He had not realized that John had fear of letting his parents know that he had not been doing as well as he should and was facing failure in school. It now became clear that what had appeared to be stubbornness and poor reasoning, in the earlier interview, had merely been symptoms of deeper underlying problems and a sincere desire to please everyone.

After a few moments' silence John asked in a quiet voice, "Dad, what do you think I should do?"

It is a wise parent who realizes that a request for help does not open the door for a lecture in which the facts are laid down and the future course charted in no uncertain terms. Mr. J. assured John of his interest and support but answered, "John, I appreciate your confidence in me and your asking for suggestions. Before I answer I would like you to tell me more about what you would like to do. We'll outline several alternatives and try to select the best one."

Mr. J. was helping his son to think through the facts and to reduce some of the anxiety and fears which were interfering with objective reasoning. He also knew that if John made the decision he would be more apt to carry through, particularly if the new course required courage and determination over a long period of time. After several discussions with his parents, John decided to obtain private tutoring in algebra and to

(Continued on page 764)

While making a tour of the historical sites of the Church, my husband and I stopped at the grave of Oliver Cowdery in a little cemetery in Richmond, Missouri. Here the Church has placed a large monument in honor of the three witnesses.

As we stood alone in the quietness of the summer afternoon, my husband began reading aloud, from the marker, the testimony of the three witnesses: "... And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the

Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. . . ."

"Such a powerful testimony," my husband said solemnly as he finished reading.

"How could anyone read that and doubt?" I asked.

Not far from the monument was an old frame house. It had been a proud home once, you could tell from the detailed and delicate carvings on the gables and the artistic columns of the porch. Now it was greatly in need of repairs. The weather-beaten boards bore no trace of paint. On the porch sat an elderly man in a rocking chair. He had a pipe in his mouth, and he rocked contentedly back and forth. He was very observant of my husband and me. The expression on his face seemed to say: "What could you possibly find to interest you here? This old cemetery has long ago been forgotten." He scrutinized our car, craned his neck, and squinted his eyes to read the out-of-state license plates.

"I wonder if he ever left his rocking chair long enough to read what is written on this monument?" said my husband.

"I doubt it," I said. "But just think what it could mean to him. Here, inscribed on this monument, is the map or chart that leads to the treasures of the earth. Hidden treasures—a knowledge of the truth! Yes, the treasures of the earth lie at his door! At his very feet lies his salvation—and he does not know it. It's sad, isn't it?"

"Is he so different from some members of the Church?" queried my husband. "They know of the testimony of the three witnesses. They no doubt own a Book of Mormon, but have they read it? They are too content in their mental rocking chairs to get up and read it."

I wanted to shout aloud to every Latter-day Saint who has not read the Book of Mormon—to stop rocking! Get out of that chair! Avail yourselves of the privilege of reading this glorious book. Follow the admonition of Moroni, when he sealed up this marvelous record: "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moroni 10:4.)

Don't go on daydreaming and rocking. The richness of your entire life, now and through the eternities, is determined by today's action. Don't procrastinate your time. Discover the truth! Gain a burning testimony. Moroni has given you the key to unlock the treasures that lie at your very door.

BY GENEVIEVE VAN WAGENEN



Get out of that rocking chair

Fayette's Foster Families

BY JANICE T. DIXON



Until he was married—through his schooling and a mission—the home of Melvin and Betty Mellor was home to Wilbert Willie.

Robert Begay and Bahe Billie display tribal dress prior to performing ceremonial dance during school program.

When Bahe Billie was younger he wanted to be a medicine man or a cowboy, but now that he's grown he has different plans. Bahe, a full-blooded Navajo Indian, is not sorry he gave up his childhood ambitions because now he has a bigger dream. When Bahe was fourteen years old, Ray and Martha Bartholomew of Fayette, Utah, invited him to live in their home to continue his education at Gunnison High School. So Bahe left his parents, his ten brothers and sisters, five horses, and two hundred sheep on the Indian reservation near Leupp, Arizona. He moved from his hogan, a mud-covered hut with dirt floor, into the Bartholomew home, a small but comfortable white house with a post office attached to the south side.

It was in this home with its Navajo rugs on the floor and snapshots of Bahe on the piano that the dream was born. And the dream? That Bahe would prepare himself and return to help his people. Ray and Martha Bartholomew had the same dream for Bahe. Social worker Miles Jensen had the same dream, and in a short time the town of Fayette lived with this hope for all their Indians. They welcomed Bahe and other young Indians into their homes and treated them like their own children. Perhaps Mr. and Mrs. Billie, Bahe's natural parents, who neither read nor write, had the same hopes because they sent another son and two daughters away from the hogan to get an education.

Fayette is a farming and dairy community of one hundred and forty people in central Utah. The majority of homes line the main street along state highway 28. A combination general store and two-pump gas station make up the commercial district, except for the one-room post office attached to the Bartholomew home. These townspeople, sparked by social worker, Miles Jensen, have invited eleven Indian children into their homes. "We love our Fayette Indians," says Mrs. Lorna Bown.

The "Fayette Indians" are among the nearly 600 Indian children today who are invited into LDS homes throughout Utah and Arizona under the church-sponsored LDS Indian Student Placement program. The program was officially started in 1954 for Indians between the ages of eight and eighteen. It is part of the Social Services and Child Welfare Department of the Relief Society.

Charlotte Martinez came as a foster daughter to Milton and Celia Bartholomew of Fayette. Celia admits now that she wondered how her "shy little pigeon" would ever be able to return to help her people. She remembers how Charlotte would stand quietly with her hands clasped together saying not a



The work of Bahe Billie resulted in a grand champion.

Commissioner Eugene Jensen presents Boy Scout awards to (l-r) Wallace Chatto, James Silversmith, and Ronnie Peterman.

word. One time Charlotte stood motionless for thirty-seven minutes before Celia broke down and ordered Charlotte "to go play." She later learned that this obedient pose is the way Navajo children show respect to their elders. Charlotte lived with Milton and Celia for nine years, attending elementary school, junior high school, and tenth grade. Celia taught her to cook, iron, and sew. She became an excellent seamstress. She participated in the 4-H program and won many blue ribbons. She was active in the Fayette Ward. But then, before Charlotte could graduate from high school, her Indian parents decided they needed her at home to care for her younger brothers and sisters. Charlotte returned to the reservation, and Celia wondered if all the training she had given her Indian child would be lost. How could a young fifteen-year-old girl be of help to anyone except to her parents as a baby-sitter?

Charlotte didn't forget her Fayette parents. She writes to them often, and her letters are full of hopeful plans. She writes of her marriage to a Navajo boy who was also educated in a Mormon home. She cans her own fruit and sews for her two young sons. She is a Primary teacher and Relief Society visiting teacher at Mexican Hat. This "shy little pigeon" is becoming a leader and is helping to raise the standards of her people.

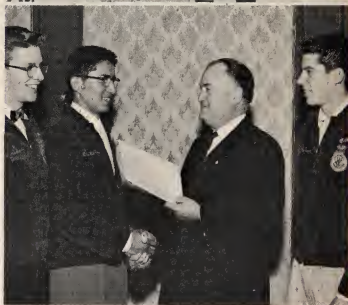
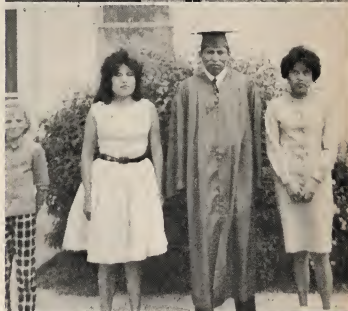
Robert Jackson lived with V. Lloyd and Florence Bartholomew his first year and then moved into the home of Glen and Lillian Lyman. He spent the next nine years until his high school graduation as part of the Lyman family. Both Lyman sisters, Beth and Iris, insist that they don't consider Robert as a foster brother, but just like a "blood" brother. Robert feels hurt when anyone adds the word "foster" when introducing him as part of the family. "I am one of you," he insists. Beth says, "When it is Christmas or birthdays, Robert receives presents along with the rest of us. He had equal gifts, equal teasing, equal love, and equal chores." The Navajos believe that the men should be catered to, and it took Robert a while to learn that everyone in the Lyman family "pulls his own load."

Wilbert Willie was one of the first Indians to come to Fayette. He lived with Melvin and Betty Mellor and was an outstanding member of the community.

Robert Begay stayed with Milton and Celia Bartholomew for only a year before he was drafted. He is now a patrolman on the reservation.

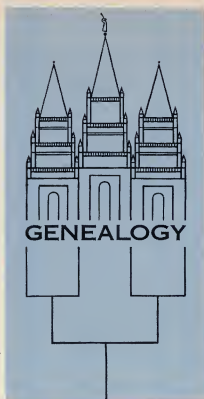
The church program encourages Indian students to remember and be proud of their heritage. Robert Begay and Bahe spent

(Continued on page 788)



His sisters, Jane (r), from Lehi; and Ellen, from Pleasant Grove; and Mary Louise Bartholomew, granddaughter of his foster parents, came to Charles Billie's graduation.

Bahe Billie received a scholarship as a result of his FFA work.



My Genealogical Mission

BY JOYCE LINDSTROM

Who has ever heard of anyone leaving her husband and three young children to go 3,000 miles away from home to gather genealogy? Well, you've heard of it now, for that is what I did.

The idea first materialized when I was corresponding with Mrs. R. V. (Thelma) Van Hooser of Elgin, Illinois, regarding the Van Hooser line. I had been working for six years on this line, having exhausted almost every available source I could obtain

from the Genealogical Society's library records, census records, and any other record I had access to. I even resorted to going through microfilmed newspapers in Tennessee page by page in order to find something of value regarding the Van Hooser family. I felt that I must go to Tennessee and visit with the elderly living Van Hoosers before they died.

Mrs. Van Hooser suggested that we travel together and look up these Van Hooser descendants.

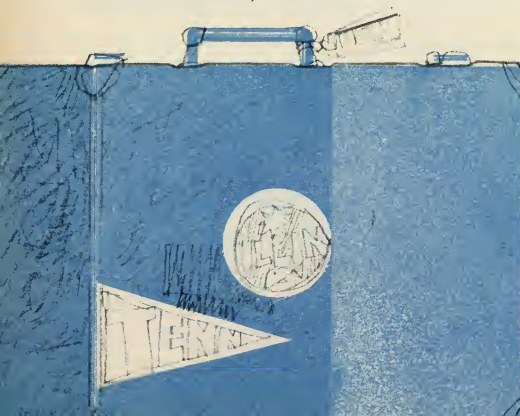
At the annual William Stewart family organization meeting in April 1963, I approached the subject of the organization supporting me on the trip. They were in favor, and I knew I was on my way.

The summer was spent in organizing material to take. I arranged with my neighbor, Vaughn Hunter and his wife, to care for my two younger children; in exchange, I would do genealogical research for them. With these arrangements made, I began to realize my trip would soon become a reality.

Then doubt entered my mind about leaving my family for such a long period of time, for I would be gone a month. I kept asking myself if I were doing the right thing, and I turned to my Heavenly Father in prayer. Many times during those days I went to my bedroom, closed the door, and knelt in prayer, asking my Heavenly Father whether I should leave my family. At the end of a week I had my answer. I knew without doubt that I was to go.

On September 1, I boarded a train for Elgin, Illinois, where I was met by Thelma Van Hooser, her husband, and son. I knew beforehand that Thelma was a Methodist, and she knew that I was a Mormon. I learned to love her very much, for she has a great love for this genealogy work that isn't to be found in everyone.

We traveled in her car down the state of Illinois, visiting relatives of mine with whom I had been corresponding through the years. Our actual research began at Princeton, Kentucky. Here we met John Royal Van Hooser with whom Thelma had been



corresponding. He was a most congenial man who knew everyone in that area. He took us to visit Van Hooser descendants, enabling us to gather much valuable genealogical information in a short time. He drove us to the community of Farmersville, where most of the inhabitants were related to the Van Hoosers. Some of the people we visited gave us genealogical information from memory only, but farther up the hill in this area we stopped at the home of Miss Ollie Asher. When we asked her about the Van Hooser family and their dates of birth, marriage, and death, she brought out a book containing all the dates of her family back to her grandparents. While I was copying this information, she pulled out two more books. One had been kept by her late sister, a record of deaths and births of friends and relatives. This book had come to an end when Miss Asher's sister died. The other book was a record Miss Asher had been keeping herself. It contained a list of names and death dates of everyone whose funeral had been held in the little church at the bottom of the hill. It contained a wealth of genealogical information; how I wish I had had my copying machine to copy that valuable material.

Though our stay in Princeton was short, because Tennessee was our main objective, I felt that the trip had been worthwhile with the information we gathered there. And that was but the beginning. It didn't take me long to realize that Tennessee has a wealth of genealogical information, but it can't all be found in the county courthouses.

From Princeton we journeyed to Nashville where we worked one day in the genealogical library. While in this area we visited many elderly people, who told us much about their progenitors. We worked in Lebanon and from there journeyed to Smithville, DeKalb County, to begin extensive research on Vaughn Hunter's lines.

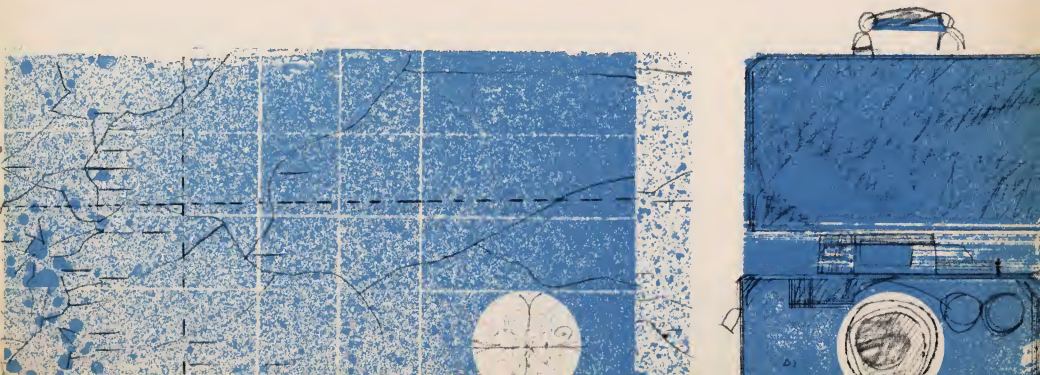
The county clerk in Smithville was very kind to us—with both of us copying as fast as we could, we

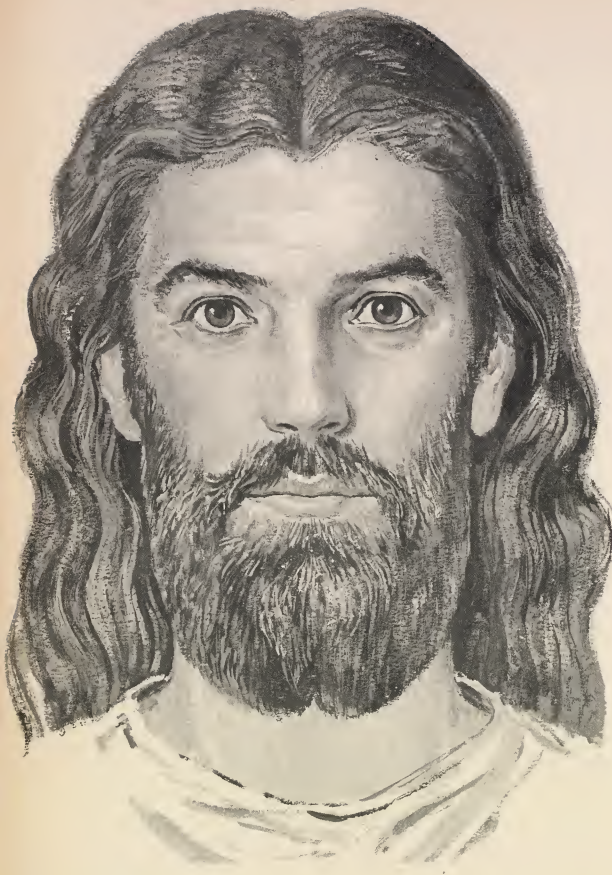
were still there three days. While there we visited Dr. John Leonard Van Hooser (too many Johns in the Van Hooser family, so we added their middle names to tell about whom we were talking) and Thomas G. Webb. Brother Webb, who is the only member of the Church living in Smithville, has been working for years on a history of DeKalb County. Because he knew so much about the families in that area, we went to visit him.

While we were in Smithville, the county clerk told us about a Doak Van Hooser of whom we knew nothing. He directed us to his widow, Mrs. Mae Chenard. She was a jovial woman who took us to the family cemeteries where the Van Hoosers, including her husband, were buried. She knew a great deal about this family and could tell us to whom the female Van Hoosers were married, which enabled us to get their tombstone records also. These cemeteries were out-of-the-way places and had it not been for her, we never would have found them. The information we obtained from these cemeteries was most valuable and helped complete many of our unfinished Van Hooser sheets.

I knew my only chance to find out about Vaughn Hunter's great-grandfather, Ozias D. Swindell, was while we were in Sparta. I prayed to my Heavenly Father for his help in locating a living descendant of this man. Mr. Hunter's grandmother had always said she was Louella Slatten, a daughter of John Lawson Slatten and Mary Cope. However, a search into the original records of White County, Tennessee, and the 1880 census, listing Louella as a child, showed this to be wrong. The 1880 census listed her mother as divorced and her name as Louella Swindell. The marriage records of White County gave the marriage date of her parents, Ozias D. Swindell and Mary Cope, and also the second marriage of her father to Sarah E. Johnson. The 1880 census revealed this couple living together, but no children were listed.

(Continued on page 766)





Teachers of the gospel can greatly increase their effectiveness if they will study the history, culture, and other background material of the people referred to in the scriptures. Often the scriptures convey a different meaning when understood in their historical context. Certainly a historical situation has an effect on what the Lord leads a prophet to say or write. Further, much color can be added to lessons when the teacher understands the cultural heritage of the people under consideration, and a conscientious teacher will be amazed with the intellectual curiosity shown by students when background material is interjected into a lesson.

Some things have to be known to be loved. A general knowledge of the life and time in which the Lord Jesus Christ lived will help teacher and students to know and love him for what he is, "the Son of God." Teachers need, as it were, to "resurrect" each scriptural character when he is central to a particular lesson.

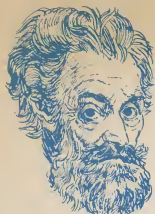
The student of scriptural background should keep in mind that it is impossible for God to speak to man and to be understood without involving the human element. But one meets grave difficulties by attempting to explain the scriptures in terms of the human element exclusively. On the other hand the scriptures cannot be understood as being exclusively divine; for example, Paul's style is mostly rugged and complicated, while John's is simple and smooth.¹ Paul views Christian teaching as a system of logically related principles, while John sees in it a group of concrete and mystical ideas which he calls "The Truth."² With Paul the problem of human

teaching
CONDUCTED BY THE CHURCH
UNIFIED SCHOOL SYSTEM

MAKING

BY KENNETH W. GODFREY

FORMER DIRECTOR OF THE SAN FRANCISCO INSTITUTE
OF RELIGION; NOW ON LEAVE OF ABSENCE TO PURSUE
DOCTORAL STUDIES.



THE FISHERMAN

redemption is the antithesis of love and grace, works and faith, merit and justification. With John the antithesis of life is death and of light, darkness. In Mark is found the loose and broken style of the typical vernacular, while Luke's writings present a literary finish which compares favorably with some of the best Greek literature of his day.³

The thoughtful person will understand these things as he studies or teaches the scriptures. The human element can be better understood by one who has a broad scriptural background. The divine is often more meaningful when one understands the human being through whom God is making his will known.

The purpose of this article is to give some examples of how a study of background can clarify, give variety, explain, and add zest to lesson material. This is done in the hope that teachers will be stimulated to greater gospel scholarship.

In Deuteronomy 16:21; Leviticus 19:27-28; 21:5; and Exodus 23:19, the children of Israel are asked not to plant trees "near unto the altar of the Lord," "round" the corners of their heads or beards, "seethe a kid in his mother's milk," nor "make any cuttings" in their "flesh for the dead." If these commandments applied to every person we would neither plant trees, cut our hair, nor clip our beards. These commandments are easily understood when studied in their Canaanite background. As Max Rogers says:

"These commandments and many others reflect the tremendous cultural conflict which arose between the Hebrews and their neighbors the Canaanites."⁴

Planting trees near objects of worship, clipping or shaping the hair and beard, and boiling a young goat in its mother's milk were practices of those who worshiped Baal. Thus the Lord is in effect warning Israel to stay true to its own religion. Some religions teach that eating the flesh of swine is wrong because Deuteronomy 14:8 prohibits the use of pork. Most Bible scholars feel that this commandment had some value for the ancient Hebrews. "Few question its lack of relevancy to our day."⁵

Students are sometimes surprised to learn that Ecclesiastes, chapter twelve, is not a prediction of some catastrophic event but a beautiful, realistic description of a person growing old. "... the grinders cease because they are few ..." refers to the loss of teeth that sometimes accompanies old age. A teacher can create a greater desire for scriptural understanding by explaining this chapter to students after asking them to give their own opinions with respect to its meaning.

Teachers of the Old Testament should especially keep in mind the words of Elder John A. Widtsoe:

"Yet it is probable that in some reported cases the Lord has been credited with commands that came from the lips of human leaders of the day."

We know for example that the Lord did not harden the heart of Pharaoh.⁶ Joseph Smith corrected this passage in his Inspired Version of the Bible. We can also conclude that an evil spirit did not come from the Lord to trouble Saul as recorded in 1 Samuel 16:14-15.

Ezekiel 14:9 says:

"And if the (Continued on page 754)



THE PHARISEE



THE INNKEEPER



THE CARPENTER



THE PUBLICAN

THE SCRIPTURES LIVE



THE SOLDIER



The Church Office gardens, in downtown Salt Lake City, is an example for all units of the Church.

BEHOLD, MINE HOUSE

BY DAVID E. LOFGREN

LANDSCAPE HORTICULTURIST.
CHURCH BUILDING DEPARTMENT

To you—to me—to each of us the call has been given—
“For Zion must increase in beauty, and in holiness;
her borders must be enlarged; her stakes must be
strengthened; yea, verily I say unto you, Zion must
arise and put on her beautiful garments.” (D&C 82:14.)

Have you looked at your chapel lately? Does it
tell the world of your love and devotion? What does
it say? Though first impressions are sometimes wrong,
they are very often quite lasting. What are the
impressions your chapel gives?

Few products, no matter how good, sell very well
when offered in poor or damaged containers. Not
only does the appearance of your chapel and its
grounds have a very real effect on the world that
passes by, but the impact it has on the members them-
selves is most vital.

The poem of old used to tell:

For want of a nail the shoe was lost,
For want of a shoe the horse was lost,
For want of a horse the battle was lost,
and so on—

The modern sequel now runs:

With unkept grounds comes loss of respect,
With loss of respect comes building neglect,
With building neglect comes reverence lack,
With reverence gone, who wants to come back.

Attendance down,
Activity down,
Spirituality down,
Down,
Down, and Out!



Robert Chamberlain and John R. Lemon care for the Church Office gardens.

This is a diseased type of problem, slowly infecting, constantly invading eventually to destroy.

Few men would eat or expect to feed their friends at a dirty restaurant—but how often in a building not up to grade do we seek relief or offer relief from the eternal hunger and thirst.

Are we doing justice to the product we have to offer? Are we keeping the containers worthy of the contents? How often while shopping have you rejected an item because the container was soiled, bent, torn, or not up in quality? Whether we admit it or not the same feeling of rejection works on our attitude, even though subconsciously, when we walk into an untidy building, home, or chapel.

The appearance of your chapel and its grounds may well set the mood for all your church activities: good—bad—or indifferent. We can ill afford to take the chances entailed by apathetically allowing our chapels to retrogress into unworthiness, for as they go down, so, too often, do we.

Have you ever noticed how newly shined shoes make a boy's step more brisk, or how a clean dress can make a girl seem to sparkle all day? You can find meetinghouses and chapel grounds that do the same thing for the services being held.

You say this is all fine and good, but "What can or should I do personally?"

Our chapels and their grounds must be put in good order.

Then we must prepare, repair, and maintain these facilities that we rely on heavily but so often neglect.

If the church grounds are unkept,
You are sure you have slept
When you should have been lending a hand.



The arid climate of the Southwest lends itself to beautiful landscaping.



Work parties keep weeds and debris under control around LDS chapels.



Typical of many of the well-kept grounds are these at the Arizona Temple.



Beauty extends even to the backyards of the chapels.

It's no good just to gripe
Or to polish and to pipe,
Unless you join in with the band.

To each lies a trust,
To each a real must,
But there's only one way to improve it.

You can offer your hand,
Don't just idly stand,
You know what is needed, now *do it!*

This thought of beautification through good landscaping and good maintenance is not a new idea. In fact, in Genesis we read, "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." (Gen. 2:15.)

Further on in Isaiah we find, "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; . . ." (Isa. 60:13.)

From the Doctrine and Covenants, "Yea, all things which come of the earth, in the season thereof are made for the benefit and use of man, both to please the eye and to gladden the heart"; (D&C 59:18.)

"And let all things be done in cleanliness before me." (*Ibid.*, 42:41.)

Both inside and out, our chapels should glow with our love and care. We can all work—and you can

be sure "work parties" are not new, either.

"And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found. . . ." (2 Chron. 29:16.)

So we must gird up ourselves and do as our fathers did before us. But, as we gird ourselves for the tasks, we should be aware of another fact:

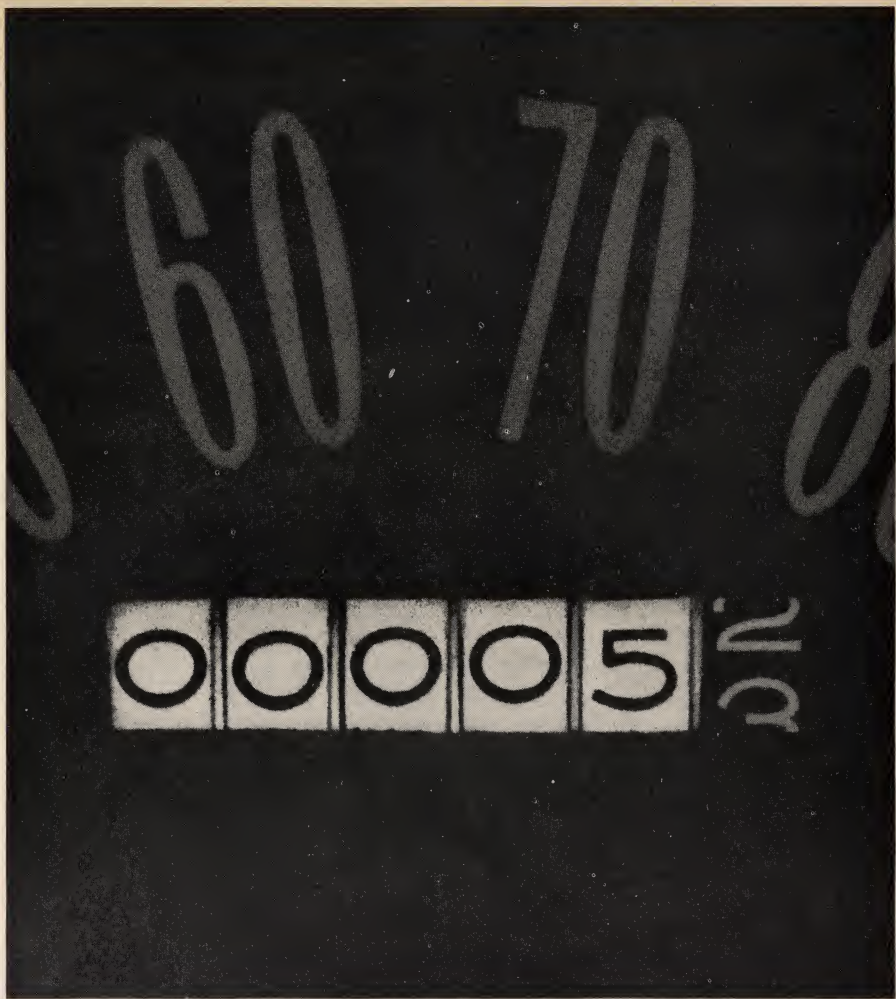
"Behold, mine house is a house of order, saith the Lord God, and not a house of confusion." (D&C 132:8.) This not only needs to apply to the condition of our chapels, but must also apply to any plans to improve existing chapels. So—put this house in order, but do it in an orderly manner.

Start an epidemic of beauty. Avoid the litter habit, or even go the extra mile, not hesitating to step out of your way, if necessary, to pick up a stray or unsightly piece of paper or trash on the lawn or in the shrubs. Set an example.

Now beyond the individual effort, when you see a bigger need, go to the bishop and offer your services to help with a work party or serve on a ward beautification committee, or suggest other ways by which you can make better use of your talents and time.

"For Zion must increase in beauty, and in holiness; . . ." (*Ibid.*, 82:14.) Beauty and holiness go hand in hand just as do love and service:

Serve well—Love much,
Build beauty—Holiness find. (A. Johns.)



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Church Moves On

(Continued from page 714)

in Utah and Idaho. Celebrations for the coming of the pioneers were featured in communities throughout Utah, and wherever there are members of the Church. Members of the Kansas City Stake marked the day by getting together and enjoying each others' company at Excelsior Springs, Missouri.

This was Utah Day at the New

York World's Fair. Governor George D. Clyde spoke briefly, and the Tabernacle Choir sang. In the evening the choir gave a highly praised concert at New York City's famed Carnegie Hall.

25 The Tabernacle Choir received a standing ovation for their concert this evening in Carnegie Hall.

With this presentation of *Seeds of a Miracle* in the Tabernacle, the pioneer celebration ended in Salt Lake City for another year.



TO FATHERS YET YOUNGER . . .

RICHARD L. EVANS

Perhaps today it would be permitted for fathers who are older to say some things to fathers yet younger. Apart from all the differences that age can account for, the closeness that fathers and sons feel for each other may widen somewhat at times—and then come yet much closer, when sons become fathers, and when they themselves feel some things that fathers felt for them. "The influence of a man is not just in what he says but what he is," wrote the son of Charles W. Eliot. "Character is singularly contagious."¹ Of John Wallace Hamilton, his son said: "The solidity of his character helped me most."² These comments and countless others lead unflinchingly to the conclusion that what a father is and what his children feel from him are among the most far-reaching factors of life. They lead to another conclusion also, that fathers need to take time to let their children come close to them. "What a bleak, dreary . . . fatherhood it is that sees but little beyond finances," wrote Barnetta Brown, "that even sometimes says: 'I have given them a comfortable home. . . . The heights of fatherhood lie beyond the material. . . . He must forget at times the worldly business of a father and remember only that he is guiding souls. . . . A father, then . . . must be of fine, large quality, strong, sane and loving; a self-forgetful, pleasant guide . . . a comfortable man.'³ With fathers and sons there is sometimes restraint, the handclasp, awkwardly the arm around, the heart too full to say it all—the unwritten code of man to man. Of such Eleanor Chaffee has said: "Once in a lifetime if it is to be, A man's eyes and his son's may meet and lock In sudden recognition, full and free; An instant only, by Time's hastening clock. But in that moment. . . . The blood-tie of the past has bridged the span Between two spirits. Fortunate the one Who, wordless, with a hand laid on the head Of him who bears his name, has sensed the look Deep in the innocent eyes, that seems to spread Glory about them. . . ."⁴ God bless the memory of fathers gone and those yet with us—fathers blessed to see sons and daughters grow up in honorable service, fathers blessed to hold their children and their children's children in their encircling arms. And thanks this day to him who made us in his own image, who is the Father of us all.

¹To Charles W. Eliot, by Samuel A. Eliot.

²To John Wallace Hamilton, by John Wallace Hamilton, Jr.

³Barnetta Brown, "Mothers' Mistakes and Fathers' Failures," *The Ladies Home Journal*, February 1900.

⁴Eleanor Alletta Chaffee, "Eternal Moment," *The Improvement Era*, February 1956.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, June 21, 1964. Copyright 1964.

These Times

(Continued from page 710)

government increased from 2 to 8 percent, or to 21,914 in 1964 compared with 3,551 in 1931. Of the 21,914 engaged in federal service, 57 percent are in the Armed Forces and 29 percent in the Veterans Administration. Thus 86 percent of the physicians working for the federal service are in defense or defense-related activity. The growth and increase in VA hospitals since World War II is evident throughout the country. The remaining 14 percent of the 21,914 physicians employed by the federal government are reported in the US Public Health Service.

"Is there a doctor in the house?" Who is that physician whose name or number is called during the football game? Often he is that "specialist" in the field of surgical specialization known as an obstetrician. George Bugbee, of the University of Chicago, commenting on the trends, has written:

"Review of the figures . . . on where physicians work does not show any great decline in the number . . . available for care of the public. The profession is still essentially in private practice, but increasingly as specialists rather than as family physicians or general practitioners."

CLOSE WOVEN

BY HELEN REED MOFFITT

*Little towns are cozy places;
They're so friendly dressed,
With tiny houses sewn together
Like buttons on a vest.
Their shining lighted windows
Gather strangers passing through;
With outstretched arms give
Welcome, carded new.*

*Little towns are filled with
Music of voices singing in the night,
Where cheerful, glowing bonfires
Are burning gold and white.
Little towns are woven with the
Common kind of fun.
Love knits folks together in
A fabric, warm, homespun.*

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as a non-drinker and non-smoker. The new American Temperance Hospitalization Plan can offer you unbelievably low rates because we do not accept drinkers and smokers, who cause high rates. Also, your premiums can never be raised because you grow older or have too many claims. Only a general rate adjustment up or down could affect your low rates. And only you can cancel your policy. We cannot.

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Making the Scriptures Live

(Continued from page 747)

prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, . . ."

It is almost superfluous to say that this scripture does not agree with our concept of God. Therefore, either the translation is incorrect or a man is speaking and not the Lord. Students of the gospel should remember the eighth article of faith and the words of Elder Widtsoe as they teach and preach the Bible.

Traveling without purse or scrip is often mentioned in connection with the early missionaries of the Church. It might interest students to know that the "scrip" was carried by shepherds in Palestine. It was a bag which hung at their side. The bag was made from the dressed skin of a kid, and into it the shepherd put his stock of bread, olives, cheese, raisins, and dried figs.⁹

The "staff" mentioned along with the "rod" in Psalm 23 is made from a young tree. The staff is about six feet long and has a crook at one end. The rod hangs from the belt of the shepherd. It has a head into which are driven nails with large horseshoe-like heads. Needless to say the "rod" made a good defensive weapon.¹⁰

The "sling" used by David was probably made of goat hair. The pad for the stone was rounded, diamond shape, with a small slit in the middle so that when a stone was pressed into it, it closed around like a bag.¹¹ The "sling" was largely used to remind wandering sheep that they should return to the fold, and eastern shepherds were extremely accurate in its use.

"The use of the sling was exactly the opposite of that of the scrip—the one throwing out, the other keeping what was put into it. This is probably the meaning of Abigail's words to David, when she contrasted 'the bundle of life' and its contents with the sling and its stones. (1 Sam. 25:29.) The man standing in front of her most likely had both his sling and provision-pouch on his person, and while the souls of his enemies would be like stones in the sling, things to be

thrown away, his soul would be guarded and kept by the Great Shepherd like the necessities in the scrip of life."¹²

Oriental salutations can be and often are long and drawn out. Mackie says: "Many other matters of compliment and courteous solicitude are introduced, and the same

inquiries as to health, etc., are repeated over and over again."¹³ This perhaps explains in part the admonition of Christ that his Apostles salute no man by the way.¹⁴

Phylacteries are mentioned several times in the scriptures.¹⁵ A phylactery is a small black box about a cubic inch in size contain-



PARENTS . . . AND FREEDOM . . . AND PRINCIPLES

RICHARD L. EVANS

To pursue further some thoughts on personal freedom: "Parents have a duty to govern their children . . ." said Dr. Lyman Abbott. "But the object of all good government is to prepare the subject for self-government."¹ Sometimes parents don't counsel enough, and sometimes children don't listen enough. Sometimes good advice irritates because it is given the wrong way, but taking good advice, even when it is given the wrong way, is better than incurring painful penalties and tragic consequences. Sometimes in youth we may wonder why parents worry. But there are hazards, and there are situations that are compromising and conducive to unwise conduct. And it is part of the God-given responsibility of parents to counsel and to be concerned. Perhaps the real question is: What are parents for? Certainly they are for more than merely providing shelter and physical sustenance. Parents are there to guide, to counsel, and by example to show and to live the right way. And while a parent perhaps should not superimpose his personality or personal pattern upon a child, he certainly must superimpose the principles upon which life is safely and successfully lived. The responsibility of parents to children and children to parents is not something to be set aside. There must be respect and obedience and discipline along with love. If there is respect at home, there will be respect at school, and respect and obedience for the laws of the land. This also young people must remember: that they cannot impair their own lives without involving others. No person can hurt himself without hurting his family. No one can find himself in sorrow without bringing sorrow to others besides himself. Along with freedom, there is safety and assurance in seeking and accepting counsel and in sharing confidences, and we should never resent or impetuously reject what is sincerely intended for our own good. Freedom should be used for making the best possible choices. And in all our relationships with loved ones we ought to keep close counsel and confidence with one another. "All good government"—even at home—"is to prepare . . . for self-government."² And how can anyone well govern himself if he hasn't been taught obedience and respect for people and for property and the need for living and keeping the law.

¹Dr. Lyman Abbott, "The Unquenchable Desire," *The Outlook*, September 7, 1921.

²"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, July 19, 1964. Copyright 1964.



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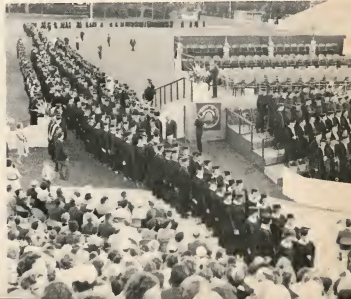
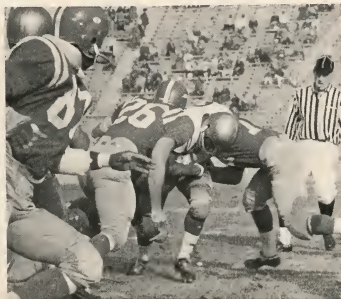
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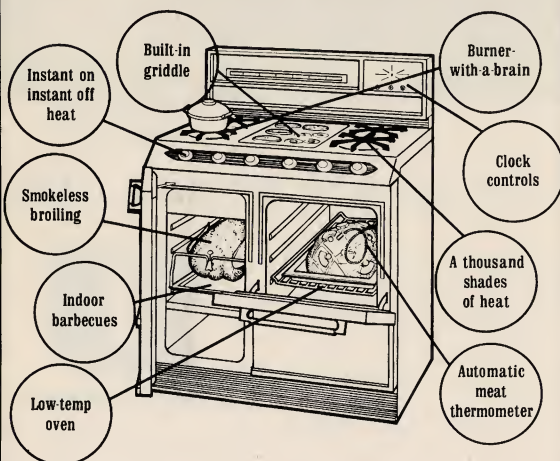
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ing copies of Exodus 13:2-17 and Deuteronomy 6:4-9, 11:13-21. At prayer on week-days one was fastened on the brow and another on the left arm by the leather straps attached to them. The Pharisees made these boxes large and the straps broad. It was this to which Jesus referred when he rebuked the Pharisees in Matthew 23:5.

*Anyone who has read *Jesus the Christ*, by James E. Talmage, is impressed with the exceptional way he made use of his New Testament background in acquainting readers with the life of Christ. What Christ meant when he said that it would be easier for a camel to go through the eye of a needle than for a rich man to enter heaven is made much clearer after reading some possible explanations by Dr. Talmage.¹⁶

A study of the background of each scriptural book is immensely helpful for the church teacher. It is valuable to know that Mark wrote his Gospel, in part at least, to preserve the recollections of Peter with respect to Jesus.¹⁷ Matthew was written to articulate his Gospel with the Jewish scriptures. He further wanted to prove to the Jews that Jesus was indeed the long-awaited Messiah.¹⁸ Luke wrote to preserve the stories and incidents about Jesus then circulating the Mediterranean world.¹⁹ The Gospel of John answered the demand for a more universal gospel — gospel for the gentile as well as for the Jew.²⁰ This Gospel puts forth a new interpretation of the spiritual significance of Jesus in terms of Greek thought.²¹ An understanding of these facts will aid the student and teacher in their attempt to comprehend the writings of early prophets.

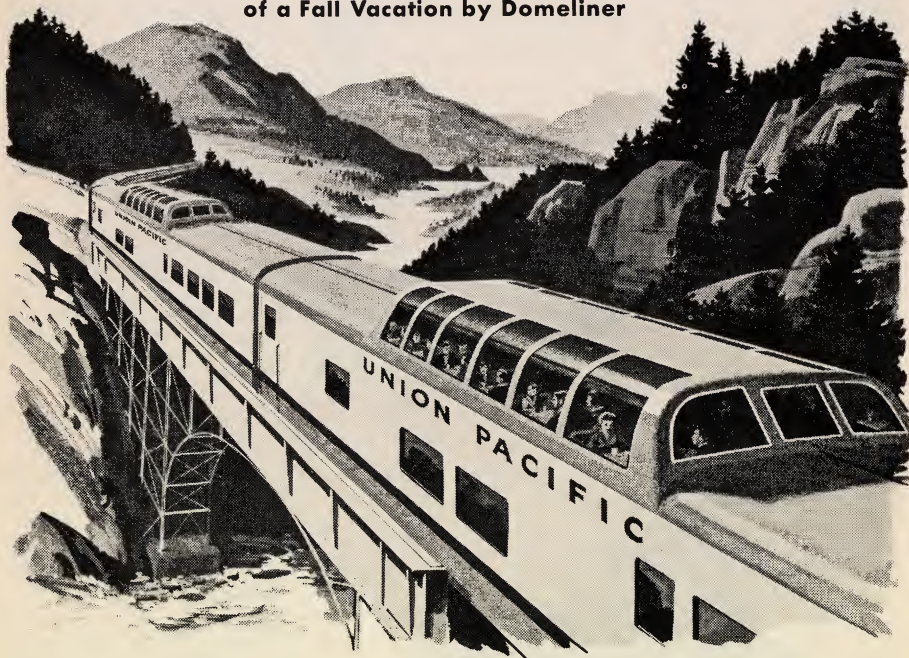
Knowing the meaning of biblical words can also aid the student. For example, *create* meant to organize or to bring together. Joseph Smith supports this view in one of his sermons.²² The word *day* in the creation story could well have been translated *period of time*.²³ This little item can bring much comfort to the student of geology as he reads the creation story.

Teachers should stay abreast of word changes and their relationship to the scriptures. Scholars tell us that our word *let* meant, in 1611 when the King James version of the Bible was translated, *hinder*.

Here are some other changes in word meaning:

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Word

Meaning in 1611

Allege	Prove
Take no thought	Be not anxious
Immediately	By and by
Demand	Ask
Communicate	Share
Charity	Love

Changes in word meaning can and often do make a difference in our ability to understand what a prophet meant; for example, translators of the Bible into the Arabic language used a particular word when translating creeping things in the story of the creation. In time this word was used by Arabs when talking about tanks. After World War II, Arabs used this word only when speaking of tanks. Thus the word in the Bible had to be changed because God did not create "tanks" on the fifth day of creation.

Teaching the gospel effectively calls for some scriptural study continually. Books on the life and times of ancient peoples can also be read with profit. The teacher with a store of knowledge is generally happier and more secure in the classroom.

NOTES

¹Dana, H. E., *The New Testament World*, Broadman Press, Nashville, Tennessee, 1937, pp. 7-8.

²*Idem*.

³*Idem*.

⁴Rogers, Lewis Max, "Helping the Student Understand the Historical Background of the Old Testament," unpublished paper.

⁵*Idem*.

⁶Eccles. 12:3.

⁷Widtsoe, John A., *Evidences and Reconciliations*, p. 117.

⁸Exod. 4:21.

⁹Mackie, George M., *Bible Manners and Customs*, Fleming H. Revell Company, p. 30.

¹⁰*Idem*.

¹¹*Ibid.*, p. 32.

¹²*Ibid.*, p. 33.

¹³*Ibid.*, p. 149.

¹⁴See Luke 10:4.

¹⁵See Matt. 23:5.

¹⁶See *Jesus the Christ*, p. 485.

¹⁷Goodspeed, Edgar J., *The Story of the New Testament*, University of Chicago Press, p. 50.

¹⁸*Ibid.*, p. 55.

¹⁹*Ibid.*, p. 63.

²⁰*Ibid.*, p. 115.

²¹*Idem*.

²²DHC 6, 302-317.

²³See Penrose, Charles W., "The Age and Destiny of the Earth," *The Improvement Era*, 12:505 (May 1909).



Tahitian Saints Visit Temple

The first visit to the temple of the Lord is always a memorable event for Latter-day Saints. This dream of a lifetime came true last Christmas for sixty-four members of the French-Polynesian Mission (Tahitians). One member, Tahauri Hutihuti, an eighty-four-year-old pearl-shell diver from the Tuamotu Islands, had been saving for thirty years for the time when he could enter the temple to be sealed to his wife and family.

Over the years a temple excursion had been planned several times, by steamship or mission schooner, only to have the trip cancelled for several reasons. Then the airplane excursion to the New Zealand Temple was announced, and it became a reality.

The first group, including President and Sister Thomas R. Stone, left Papeete on December 16; the other travelers departed December 23. Waiting for them at the Auckland International Airport was Sister Ruth Mitchell, widow of President E. Bentley Mitchell, who, after serving as mission president, served as a member of a committee responsible for the translation of the temple ceremony into Tahitian. It was a joyous reunion with Sister Mitchell.

From the airport the final part of the trip was made by bus. In the dark of near midnight they caught a first glimpse of the spotlighted temple while they were yet many miles from it. Arriving on the temple grounds they knelt in a prayer of thanksgiving for their safe arrival. Living quarters had been arranged for them on the adjacent Church College campus.

Then on Christmas Day 1963, the first of these Tahitians entered the temple to receive of its blessings in their own language. During the two weeks in New Zealand some six hundred endowments and three hundred baptisms for the dead were performed. In addition thirty-five patriarchal blessings were received.

After the first week of temple work, a Polynesian concert was organized for the Tahitian, Tongan, Samoan, and Maori temple groups. Each group performed its own songs and dances. The Tahitians were especially praised for their *aparima* and *himene tarava*, which the New Zealanders had rarely, if ever, seen.

While at the college, arrangements were made for some Tahitian students to attend this school after they have completed their studies in French Polynesia.

This was the first temple excursion for those Saints of the oldest foreign-speaking mission in the Church (missionaries were called from Nauvoo), but it certainly will not be the last excursion. The next one is scheduled for March 1965.

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Sports

(Continued from page 735)

The YMMIA golf tournament this summer drew 118 players from the western part of the United States plus a Pakistani representative. President Nathan Eldon Tanner of the First Presidency started the tournament and was joined in the play by Elder John Longden, Assistant to the Council of the Twelve.

One of the challenges facing the YWMIA program is that mothers and daughters do not understand the reasons for dress standards.

The YWMIA tries to teach girls and mothers to use good taste while participating in all events. There is no place in the girls' program for mannish boys' clothes. The desire is for girls to look, play, and act like girls.

Dress for girls at camp should help protect them from sunburn, bushes, and rocks. For participation sports they should dress in pedal pushers and cotton blouses.

The YMMIA insurance program paid claims in excess of \$40,000 last year. This figure points up the need for the insurance programs.

When the 1965 season opens for the YMMIA athletic program, it should experience an even greater year with the completion of the fine new Deseret Gymnasium in Salt Lake City one block north of Temple Square. The new gym will be the home for the all-church basketball and volleyball tournaments. Basketball is scheduled in the new building March 1-5, 1965, and volleyball, May 7 and 8. The all-church softball tournament has had its home quarters at George Q. Morris Park since 1954. The grandstand at Morris Park was enlarged by 2,000 more seats for the 1964 tournament.

Another inducement for the YMMIA athletic program was announced at MIA June conference—an awards program to honor ward and stake athletic directors for their service. A certificate will be presented for three years of service followed by a MIA five, ten, fifteen, or twenty-year service pin for exemplary service. Ward athletic director awards will be made on recommendation of the stake athletic director. Awards to stake directors will be made on recommendation of the appropriate regional supervisor and to regional supervisors by the

YMMIA athletic committee. Forms are available for submission to the committee. Costs are to be met by wards and stakes.

To initiate the program this year, awards were made at June conference to those qualifying and recommended. The committee suggested that individuals to be honored receive recognition at the stake quarterly conference or the next ward meeting following the June conference. Awards will be made in the future as individuals qualify with local presentation suggested.

With more than forty years of experience behind it, the MIA athletic and recreation programs can go only one way—forward. The influence for good continues to spread around the world as missionaries, many of them former team members from home or college wards, travel throughout the missions, often using the athletic program as a missionary tool. Many an LDS youth has been instrumental in teaching basketball or softball in some far-off land, utilizing it to help promulgate the gospel of the Master.

As the Doctrine and Covenants states, those who follow that admonition for good health can run and walk and not be faint or weary, but enjoy physical ability to continue to the end.

LITTLE DICKENS

BY JOHN LLOYD McMillan

*I love you very dearly,
This I must confess;
But with your breakfast on your bib,
Baby—, you're a mess!
No need to wave your little spoon,
And gurgles, smile, and coo;
I'm not about to kiss you,
Decked in all that goo!
I simply cannot understand
Why it has to be,
That when you are the messiest,
You always flirt with me!
I wash your hands, I wash your face,
A dozen times a day,
And when I want to kiss you then,
You always turn away!
You are a little Dickens,
But really I suppose,
I will decide to kiss you
On your little nose!*

Thomas S. Monson

(Continued from page 732)

inspiration to every young man and to every young woman.

Oh, youth of the noble birthright, will you choose the Lord's way?

And now to the parents of youth, to you and to me. We, as parents, have the responsibility of setting before our young people, our children, a proper example. Sometimes our children will "get in our hair." I know this; you know it. One housewife after having a particularly harrowing day exclaimed to her neighbor, "Martha, I have come to the conclusion that insanity is hereditary. We get it from our children."

And then that evening that same mother portrayed the truth of the statement that the most powerful combination of human emotions in the world is not called out by any grand cosmic event, or accounts found in history books or in a novel; but merely by a parent gazing down upon a sleeping child. When a parent gazes upon a sleeping child, that parent remembers the thought that was given me by Elder ElRay L. Christiansen when he said, "That little child that has come into your home is a sweet new blossom of humanity fresh fallen from God's own home to flower upon earth." These are our children. Our home is the place where we teach them. And in the great home teaching program we have as our theme the statement from the First Presidency of the Church, "The home is the basis for the righteous life, and no other institution can take its place nor fulfill its essential functions." When we put our homes in order, we put our lives in order, and we can thus put the world in order.

I remember hearing an account of a little boy who came up to his father. Dad had just come home from work, and he was tired. He sat down in the large overstuffed chair and prepared to read the sports page. Little Johnny came up to Dad and said, "Daddy, tell me a story," as he tugged his pant leg.

You know what we tell little Johnny. He said, "Johnny, you run on for a little while, and after I have read the sports page, you come back, and then I'll tell you a story."

You don't get rid of little Johnny



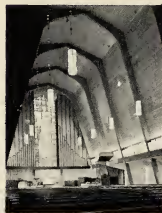
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that way. He tugged again, "Daddy, tell me a story, now." Dad looked down at Johnny and wondered, "What in the world can I do to shake him just for a few minutes?" Then he looked on the end table, and there was a magazine and he had an idea. On the front cover of that magazine was a picture of the world, similar to the Unisphere of the World's Fair. He tore the cover off that magazine and tore it in about sixteen pieces. He handed them to little Johnny, saying, "Johnny, let's play a game. You take these pieces and go in the other room and get the Scotch tape and you put this world together. When you do it properly, then I will tell you a story."

Johnny accepted the challenge. Off he ran, and Dad settled back very pleased with himself. He knew that he could now read the sports page. But only a moment had passed until here was Johnny tugging at his pant leg again. "Daddy," said Johnny, "I have put it together." Dad looked down and saw those sixteen pieces, each one in its proper place and felt that he had a genius in the household. He turned to that little boy of his and he said, "John, my boy, how in the world did you do it?"

Johnny sort of ducked his head and said, "Well, it wasn't too hard, Dad. Turn the picture of the world over." And as Dad turned the magazine cover over Johnny said, "You see on the back of the cover is the picture of a home. I just put the home together, and the world took care of itself."

When we put our homes together, my brothers and sisters, the world will largely take care of itself.

Fathers, we may be the head of the home. Mothers, you are the heart of the home, and the heart of the home is where the pulse of the home is. And I would trust that you recognize your real position in the home. Recently I read an article in a prominent ladies' magazine wherein the author declared that the women of America were tired of their role as homemakers, that mothers were tired of being Joey's mother, John's wife. This image is an old-fashioned image. The article seemed to indicate that the popular thing today was to rear children until they are in school and then leave the responsibility of their instruction to the teachers so mother could fulfil her noble purpose of

working outside the home. This was the theme of this article.

Mothers, may I declare that your children need you. They have questions to ask. Why, I think of the little boy just four years old on a spring day, early in the morning. He is out in the garden, and he sees a bumblebee buzzing in the lilac blooms, or perhaps he notices the tiny ant making its tedious way

NATURE'S MINT

BY VIRGINIA LEACH BALLOU

*Sheen of silver on the poplars,
Aspen trees that turn to gold,
The green of pine and cedar
Where leaves of copper beech unfold.*

*This wealth may not be purchased
Nor bartered in the market place,
But nature coins with lavish hand
Riches for the human race.*

across the pavement, and in his own little child's way he says, "Mother, Mother, come quickly and look what I have found." Is mother at home to answer his call?

A little ten-year-old girl, having successfully competed in a hopscotch tournament fairly flies home from school, bursts into the kitchen, and cries, "Mother, Mother, I won, I won!" Is mother at home to share her joy?

One in every three American mothers with children under the age of 15 is employed outside the home. Mothers and fathers, do we realize that we are making the pattern into which the lives of our youngsters will be cast. To teach our children, we must be close to our children; the place to get close to our children is in the home. We have a responsibility to set before them the proper example. I think that I have never read a more scathing denunciation by the Lord than in the book of Jacob in the Book of Mormon wherein the Lord said:

"Behold, ye have done greater iniquities than the Lamanites, or brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; . . ." (Jacob 2:35.)

If our Heavenly Father would give unto us such a denunciation for a poor example, isn't it logical to assume that he would give us his approbation if we set before our children a proper example? And then we can look back as did John when he declared: "I have no greater joy than to hear that my children walk in truth." (3 John 4.)

Parents of youth, will you choose the Lord's way?

And now for a moment may I say a word to you and to me as leaders of the youth of this great Church. The youth will follow when leaders lead, and as is demonstrated in the home teaching theme, "Our central task is to produce an individual who walks uprightly before the Lord." This is our responsibility. You and I, we are not teaching Boy Scouts simply how to tie knots. We are not simply teaching Beehive girls a lesson in homemaking. We leaders are teaching our boys and our girls that they may have the strength and the knowledge and the inspiration to make the decisions in life which will surely be theirs to make. We have a profound influence upon their lives. I think the poet demonstrated it when he said:

Who touches a boy by the Master's plan
Is shaping the course of a future man.
Is dealing with one who is human seed
Who may be the man whom the world will need.

We have this challenge, and we have this responsibility. I express my gratitude to my Heavenly Father for the strength of the leadership of the MIA program. You are great in the sight of your young people. You are great in the sight of the world. You are great in the sight of the church leaders. You are great in the sight of the Lord. Recently I read in a magazine a note written by a Protestant minister. He said: "Try and fill posts of leadership in any church with nondrinkers and still get capable people. You just can't do it."

A week later in the "letters to the editor" section someone wrote: "The pastor who made this statement must be unaware of the leaders of the Mormon Church throughout the world."

I am happy that we have this reputation, a reputation of setting before our young people the proper example. I feel confident that we are in the same position as the man who stood at the crossroads, and our young people are in the same position as the two boys who stood at the crossroads. You remember the poem:

He stood at the crossroads all alone
The sunlight in his face.
He had no thought for the world
unknown.

He was set for a manly race.
But the roads stretched east and the
roads stretched west
And the lad knew not which road
was best,
So he chose the road that led him
down,
And he lost the race and the victor's
crown.

He was caught at last in an angry
snare
Because no one stood at the cross-
roads there
To show him the better road.

Another day in this selfsame place
A boy with high hopes stood.
He too was set for a manly race
He too was seeking the things that
were good.

But one was there who the roads
did know
And that one showed him the road
to go.

So he turned from the road that
would lead him down
And he won the race and the victor's
crown.

He walks today the highway fair
Because one stood at the crossroads
there
To show him the better way.

Oh, leaders of youth, will you
choose the Lord's way?

Youth, parents of youth, and
leaders of youth, I pray with all my
heart that we shall remember that
the worth of souls is great in the
sight of God.

This is the answer to your ques-
tion, King David, "What is man
that thou art mindful of him?" We
are the sons, and we are the daugh-
ters of God our Eternal Father. And
today I pray that our thoughts, our
actions, our very lives, might reflect
this sacred knowledge, and I ask
this prayer in the name of Jesus
Christ of Nazareth. Amen.

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When Parent and Child Disagree

(Continued from page 740)

attempt to complete high school.

Not every case of parent-child disagreement is settled so successfully. Sometimes a child drops out of school, leaves home, gets married too early, or buys a car when it is unwise to do so. It is in these partially successful cases that the parents' support is needed most.

Conclusions

There is no one method which will guarantee a successful outcome when parent and child disagree. Sometimes parents are able to gain improved insight and understanding from talking over the situation with one another, or with neighbors or friends, or with a professional counselor. Getting the facts in the open, examining them, and considering alternatives, is nearly always helpful. I also suggest that you give consideration to the following:

1. Learn to listen and to understand how your child feels about the situation. Assume that his plan is good until proved otherwise. He may be justified in his decision.

2. Don't attempt to change the ideas of your child by the delivery of an emotional lecture. If you become dictatorial, hostile, and unforgiving, you may motivate rebellion and force an immediate decision which your child may feel obligated to carry through.

3. Accept your child "as he is" and "where he is." Do not assume that he has the maturity and good judgment you believe would be ideal for a child with his capabilities and opportunities. Be realistic and practical in your evaluation.

4. Your responsibility is to make plans *with* your child, rather than *for* him.

5. If your child does not readily see that your suggestions are appropriate, help him to think through his problem and to make his own decisions.

6. Recognize and make allowances for your own feelings, attitudes, and prejudices. Be sure that the activities you prescribe for your child are for his benefit and not primarily to make your own life more comfortable.

7. Your child has the right to make some mistakes, to learn from experience, and to exercise a large measure of self-determination. If your child does not arrive at conclusions which you believe are adequate, it may be wise to allow him to experiment and to choose a course which is not entirely to your liking. Remember that in some instances only the parent has the

maturity, the strength, and the foresight to compromise. Sometimes a child, due to feelings of frustration, inadequacy, and insecurity, may be inflexible. Your support and encouragement—rather than your condemnation, hostility, and rejection—may be of great value in assisting your child to learn from his experiences and to use better judgment in the future.



FREEDOM—AND THE CONQUEST OF SELF

RICHARD L. EVANS

We spoke last week of some foundations of freedom, with some historical citations. We should like today to recall some of those sentences and to add others on a more personal side of this subject. This from Thomas O'Shaughnessy: "No man can be free until he conquers himself. Many mistake slavery for liberty; they think liberty consists in following their desires, passions . . . [but] mistaking the mere license of passion or of sensual appetite for liberty binds [them] in a stern bondage. . . . The price of freedom is mastery over passion and ignorance. . . . The only road to liberty is through obedience; . . . Man can control nature only while he obeys God's laws [and] must master the forces within . . . and the conditions without. . . . Every individual must first obtain victory over self for selfishness is the cause of all slavery. . . ."¹ In speaking of what he called the "unquenchable desire" for freedom, Dr. Lyman Abbott said: "Every man has a right and . . . duty to become all he can become. . . . The right to be ourselves . . . is not only inalienable, it is indestructible. . . . The right of every man to develop to the utmost his own abilities to reach the highest life possible for him is an absolute right; it is more—it is a sacred duty. But . . . desire is not always a reasonable or righteous desire."² It has inspired some to greatness and has incited some to waste their lives, their opportunities, their self-respect. "There is no liberty in wrong-doing," said Joseph Cook. "It chains and fetters its victim as surely as effect follows cause. . . ."³ Young and old—and the younger the better, and the earlier the better—need to know that controlled and righteous desire can lead to great accomplishment. Uncontrolled and unrighteous desire can lead to waste of life, waste of time, of strength and substance, and to sorrow. And any person who permits habits to dominate his life, especially enslaving habits, bad habits, appetites and negative habits, has to that degree forfeited his freedom. Anyone who hasn't conquered passions or selfishness or slothfulness has to that extent lost his ability. The greatest conquest is the conquest of self. The greatest assurance of liberty is obedience to law. Freedom without self-control is a frightening freedom. "No man can be free until he conquers himself."⁴

¹Thomas O'Shaughnessy, "Liberty and Freedom," *Overland Monthly*, September 1918.

²Dr. Lyman Abbott, "The Unquenchable Desire," *The Outlook*, September 7, 1921.

³Joseph Cook (1838-1901), American lecturer.

⁴"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, July 12, 1964. Copyright 1964.

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My Genealogical Mission

(Continued from page 745)

We first went to the county courthouse and searched the probate records for Ozias D. Swindell, but found nothing. By this time we were getting smart. In the South the county courthouse is the meeting place for the elderly, retired men, where they gather to "shoot the breeze," play checkers, or sit and whittle and pass the time of day. So we asked the county clerk who the oldest man by the name of Swindell was. She went outside and brought in Mr. Pleasant Swindell. When I asked him about Ozias D.

Swindell's descendants, he informed us that Ozias had a son, Harley Swindell, living in Doyle. We drove to Doyle where we met Mr. Swindell, a carpenter, reshingling a roof.

When we met, I could have cried for joy, for truly my prayers had been answered. Mr. Swindell took the day off to have us visit with others interested in the Swindell line and copy their family Bible records.

On my return home, I stopped in Alton, Illinois, to visit with family friends, the Ernest Springers. We spent one day visiting Nauvoo and other points of interest. The next day we went to Edwardsville where I worked in the county courthouse

records for half a day. Then we went to Troy, a little town just south of Edwardsville.

Although my children had caught red measles and I knew that I must hurry home, a greater force told me that I must go to Troy, the place where my third and fourth great-grandparents had lived. When I arrived I didn't know a soul. Each place we turned, we ran against a stone wall. I don't believe I ever prayed so hard in my life as I did that day. The Lord came to my aid. Through a roundabout way I was led to the house where Clarence Anderson, a third cousin I did not know, lived. During our conversation I kept mentioning the name of the Wood cemetery. Mr. Anderson knew about that cemetery, because when he was young he had gone there with his parents when his grandmother, Elizabeth (Van Hooser) Anderson, was buried. We drove to the cemetery which was located on a farm—another family cemetery—in an out-of-the-way place. Although the cemetery was fenced off on three sides, cattle had been grazing through it, knocking down tombstones, and it was in sad condition. When I started to copy the tombstone inscriptions, I soon realized that this was the cemetery where all my Van Hooser ancestors were buried. Once I arrived at that cemetery, I knew it was where the Lord wanted me to go.

We spent a long time trying to decipher the weathered tombstones that still stood, piecing together broken stones to get the information from them, and prying up tombstones that were half buried in the ground. And each time we pried up one of those tombstones, there was another Van Hooser name. The joy and happiness that I received while in that cemetery is indescribable. How much longer those tombstones will remain in their present condition I do not know, but I do know that the Lord preserved them long enough for me to copy their information.

The next place I knew I had to go to before returning home was Bethany, Missouri. I knew that the Van Hooser family had settled there at an early date, but I couldn't quite realize the urgency in my going. I met my cousin Jay Lamb in Columbia, Missouri, and from there we drove to Bethany.

In Bethany we went to the county



MORALS AND MANNERS

RICHARD L. EVANS

In the day-to-day living of life there is always the question of morals and manners. "To have respect for ourselves guides our morals," said Lawrence Sterne, "and to have a deference for others governs our manners."¹ Manners in some measure reflect morals and both depend upon some basic concepts. With lack of morals, disregard for morals, there is likely to be a letting down of manners. Part of a person's self-respect centers in what he believes he is, and what he believes others are, and whether he believes he is a mere mechanism, or an eternal man, could make much difference. An awareness of a real relationship to an Eternal Father would lead to reverence and respect and would reflect itself in morals and manners. An awareness of a real and everlasting relationship with loved ones would also reflect itself in morals and manners. How blest the home, the family where there are gentleness, respect, kindness, courtesy. "Life is not so short," said Emerson, "but that there is always time enough for courtesy."² A person who thinks that life is for a few brief years, and then forever gone and forgotten would likely less respect himself—or others—than one who knows that life is everlasting, that loved ones are everlasting, that what we are we shall take with us into eternity. Also he who really respects himself would be less likely to partake of that which would impair his physical functioning, less likely do that which would disquiet his conscience, or that for which he ought to apologize to himself or others. He who respects himself would not let degrading, enslaving habits take over his life. And he who really respects himself would have respect and deference for others also; for we all have the same relationship to him who made us in his own image. "Manners," said Edmund Burke, "are of more importance than laws. Upon them, in a great measure, the laws depend. . . . Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in."³ "Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbour as thyself," said the Savior of mankind, which means respect of God, of self, and others also.

¹Lawrence Sterne (1713-68), English clergy.

²Emerson.

³Edmund Burke, *Letters on a Regicide Peace*, i, 1797.

⁴Matt. 22:37, 39.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, June 28, 1964. Copyright 1964.

clerk's office. The only records in that office of genealogical value to us were birth records. While I copied the Van Hooser names from those registers, something kept saying to me, "Go into another room. Don't waste your time here."

When I had copied those records, we went into the room where the marriage and deed records were kept. As I tried to copy the Van Hooser marriages from the records, this same insistent feeling recurred—"Go to another room. Don't waste your time here." Now, as valuable as marriage records are, I couldn't understand this inner urge to quit working in these records. But finally I couldn't concentrate on the marriages, and told Jay that I was going into the probate office.

While working on the Van Hooser probates, I ran across the probate record of Lydia Van Hooser. Reading through her records, I found her to be my Lydia Van Hooser who had lived previously in Troy, Illinois. I knew this branch of the Van Hooser family had left Troy by 1860, when the census was taken, but I didn't know where they had gone.

Now I knew. Since Lydia Van Hooser never married, she had left her property to sisters, nieces, and nephews. This is why I had to go to Bethany—to find this will and all other papers pertaining to the distribution of Lydia's estate. Once I knew this was where the Van Hooser descendants had moved, I searched the probate records regarding other surnames of interest to me, and found a wealth of genealogical information. I worked most of the day in the probate office. When I felt as though I had covered the records there, I returned to the room where the marriages were kept. I was then able to concentrate on the marriages and found a great many more pertaining to those mentioned in Lydia Van Hooser's will than I would ever have found or identified before.

The Lord was with me throughout my trip, though at times I felt his guiding hand more strongly than at other times. My trip was truly a testimony to me that genealogy is the Lord's work and that if we do all we can in behalf of our ancestors and still need more help, the aid of the Lord is always nearby. What we must do is kneel in prayer with faith and ask for divine aid.

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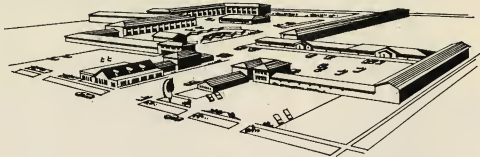
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Fayette's Foster Families

(Continued from page 743)

many hours fixing feathers, hoops, and bells for Indian dances and performing these native dances at school assemblies, church functions, and community activities.

Most of the children who participate in the Indian Student Program are Navajos, but there are some Hopis, Apaches, Zunis, Haulapai, and a scattering of twenty-three other tribes. The children enjoy their nine-month home with their "other" families in Utah and Arizona. Each summer they return to the reservation alive with stories of their school year. Their enthusiasm mushrooms, and each year more children want to go to the "white man's" school.

Last year Wallace Chatto decided he wanted to join the Church Indian Student Program, and he applied. His application indicated that Wallace was a baptized LDS member with good grades, was seldom absent from school, and had a work-

ing knowledge of the English language. It was felt that he was physically, morally, and emotionally able to make the greatest use of the program. Miles Jensen, who was the social worker in that area, was contacted. Mr. Jensen interviewed Wallace's teacher, the missionaries, his parents, and Wallace, and found him acceptable to the program. This procedure is typical. Miles Jensen is only one of eight church social workers with Clarence Bishop supervising the program. Each social worker is in charge of about seventy children.

Wallace, or Wally as he is affectionately called, prepared to leave his tribe. His parents provided as many of his school clothes as they could afford, and his new parents, Bishop Cecil and Lorna Bown, supplied the rest. Each family, when it agrees to take an Indian child, expects to pay for food, clothes, shelter, and minor medical expenses. This generally averages from three to four hundred dollars a year.

Fourteen-year-old Wally had been with the Bowns for only a few months until he was like a brother to the three younger Bown boys. The

Bowns own a dairy farm on the outskirts of Fayette. Wally's job was to feed the cows, but he has learned to use the modern milking machine. This is quite a contrast from his previous primitive ways.

"We enjoy Wally," says Bishop Bown. "Having an Indian in our home was a wonderful experience for all of us."

Whenever Grandmother Bown enters the room, the three Bown boys call, "Hi, Grandma!" and Wally joins in the greeting.

"It thrills me to have Wally call me 'Grandma,'" the elder Mrs. Bown confides.

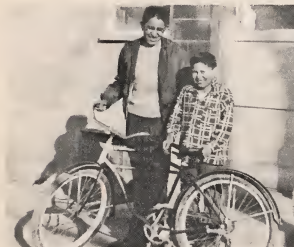
A feeling of mutual love and respect abounds in the Fayette homes. It is evident in the proud manner the Bown family speaks of Wally's artwork hanging on the walls of Gunnison High. It shows in the voice of Celia Bartholomew as she relates an incident in Charlotte's life: "The children wondered why we didn't adopt Charlotte, and when they asked her, the Indian girl replied proudly, 'I have two sets of parents who love me.'"

Robert Jackson feels love toward "Ma" Lyman and has borne his testimony of his love for his "other" home. Stained natural wood kitchen cabinets made by Robert are a token of his affection. Robert's real mother writes regularly to the Lyman family, thanking them for the training they have given her son. Mrs. Jackson, a silversmith, has a second or third grade education and can both read and write. English is spoken often in her home. She feels kindly toward the Lyman family and has sent many gifts of handmade sterling silver and turquoise earrings, tie clasps, and watch bands of her own design. Four years ago she invited Glen and Lillian Lyman, with Robert, to her hogan for Thanksgiving dinner. "That was the best turkey I've ever eaten," Mrs. Lyman said afterward. "We had a regular Thanksgiving dinner with cranberries, dressing, and pumpkin pie." The hogan, she reported to her family afterward, had a dirt floor, but the floor had been tamped so hard that it could be swept with a broom and was as shiny as glass. The "visitor" china was wrapped in clean white cloths and packed in a wooden barrel.

In the home of Guy and Fern Mellor this same feeling of love is



Bahe Billie acted as master of ceremonies during Christmas party held in Nephi, Utah



Bahe and Charles Billie admire new bicycle given Charles.



Charles Billie played piano on many Indian programs.

shown toward their foster son Jerry Kee. Jerry has been with them eleven years. Many pictures of Jerry grace the piano along with snapshots of his twin brothers who are foster children in the Carl Mellor home in Pleasant Grove, Utah. Guy ruffles Jerry's shiny black hair affectionately, and Fern, who makes the best aprons in Utah (it says so on a sign outside the door) comments, "Jerry is just like a son to us." Jerry is skilled in taxi-dermy, and Guy urges him to show his stuffed wild ducks. Last summer Jerry dug ditches and earned his own 12-gauge shotgun. Fayette has good hunting grounds nearby, and he enjoys hunting wild geese and ducks. His leather wallets and coin purses are beautifully tooled, although Jerry says he has received no instructions. His paintings are also displayed at school. Although Jerry is modest about his art, Guy and Fern act like typical parents in urging him to exhibit his accomplishments.

The feeling of love is on every page of Bahe's scrapbook that Martha Bartholomew keeps and shows to interested visitors. Bahe

was an outstanding member of the Future Farmers of America, and his scrapbook shows many pages of ribbons he won for his sheep. Ray Bartholomew purchased five head of pure Hampshire sheep. With these sheep Bahe won the Grand Champion prize and FFA grooming prize. When Bahe had been with the Bartholomews four years and was finishing high school, he approached Ray with the request that they take his younger brother, Charles. The love and respect he felt for his foster parents prompted this request, and Ray confided, with tears in his eyes, that this request made him very proud. Charles Billie moved into the Bartholomew home in the fall and spent the next eight school years with them. Martha proudly framed his desert landscape paintings, and they hang on the front room walls. A lovely natural wood desk Charles made for his "other" parents is symbolic of the love and appreciation he feels toward his foster home.

The Navajo Indian Reservation is the nation's largest, consisting of more than 20,000 square miles of colorful but hot desert land. Jagged,

eroded cliffs in northeastern Arizona, southeastern Utah, and northwestern New Mexico stand like phantoms daring the brave to trespass the vast arid lands. More than 90,000 Indians overpopulate the area. Many, like Bahe's parents, are sheepherders in an overgrazed land. Bahe's parents have two hogans ten miles apart. When there is no more grazing in one location, they move to their alternate hogan, taking their flocks to graze the fresher land. The young boys tend the flocks, and the girls weave rugs. Water has to be hauled four to five miles.

Many leaders of the Navajo Tribal Council believe that the land can support its people. They give scholarships to those of their people who complete high school and qualify to enter college. They must be above the 39th percentile of their class to qualify. Bahe has received one of these scholarships. Although the LDS membership is a small percent of the Indian population, it is part of the Fayette dream that the LDS Lamanite youth will become leaders of the Navajo people. The training the young people receive from their LDS foster homes throughout the

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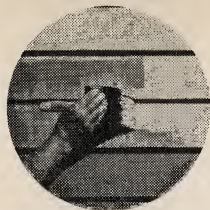
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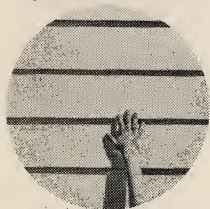
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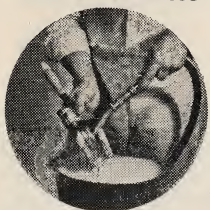
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Church prepares them as leaders. Because of the education and training they are receiving, the LDS Indians are beginning to raise their standards. Many are moving into lumber homes.

How do the Indians adjust to the public schools in white communities? Wallace Chatto had been in eighth grade for less than one year. When Miles Jensen checked Wally's grades, he found a "B" average. This is excellent, considering the transition in school and environment Wally has had to make. Lorna Bown says, "Our own boys have to toe the mark to keep up with our Indians." Jerry Kee is keeping up his grades so he can study electronics. Wilbert Willy was graduated from Gunnison High and then continued at Snow College and Brigham Young University. Bahe Billie received two scholarships, one from the Navajo Tribal Council, and the second, Standard Oil Company's top scholarship. Fayette has five Indian high school graduates with more on the way.

The white students accept the Indians into their groups. Charles Billie was elected president of his sophomore class. Wallace Chatto was elected secretary of his sophomore class. Jerry Kee plays the trombone in an eight-man dance band. Both Charles and Bahe were members of the school track team. Robert Jackson was on the baseball team. He learned how to cut hair and practised on many of his school friends.

Are there no problems with Indian children?

"Of course," says Fern Mellor. "But we had the same problems when we raised our own children."

Martha Bartholomew agrees, and adds, "Whenever I got exasperated, Ray would remind me that it's a long way back to the reservation."

A visitor once asked Martha if she trusted Bahe and Charles Billie. "I trust them with everything in my home," Martha exploded. "We lock up nothing."

When Robert Jackson was fifteen years old, he decided he was going to learn to be a professional wrestler. The family and Miles Jensen talked, persuaded, and finally convinced Robert to finish his education. Robert has thanked them many times for keeping him in school. He returned from the Southwest Indian Mission in July, 1963.

The Indian youth are active members of the Fayette Ward. Bishop Bown says, "We need our Lamanite brothers to carry out priesthood and church duties." The boys have been presidents, counselors, and secretaries in all Aaronic Priesthood positions. Every one of the young people has qualified for his achievement award, and most are 100 percenters. They have all participated in roadshows, plays, musical groups, and other ward functions. The scouting program is successful in Fayette Ward. Ronnie Peterman, who lives with Dean and Darlene Bartholomew, has been here a year and is a Star Scout. Wallace Chatto

AUTUMN

BY LINNIE F. ROBINSON

*There is a way fall comes into the heart
Letting it know the wintertime is near,
No surging upward from the root, that part
Is done—no churning water now, but clear,
Cool, scarcely moving stream—somehow each one
Is tuned to hear the call beyond the sky,
Tears out the plan that this day should be done
And lays his pen aside with one last sigh.*

*His loved ones plead and cling, but sleep comes in
And steals across his pulse; his eyelids close;
The hands relax their hold; and fingers, thin,
Are folded on the breast, this is repose;
This is man's autumn and his winter sleep—
God notes the harvest, and the spring will keep.*

is also a Star Scout. James Silver-smith is the pride of his Scout troop. He has been in Fayette two years with Lloyd and Florence Bartholomew and is now a Life Scout. James hopes to be one of the first Navajo Indians to be an Eagle Scout.

The Fayette people are proud of their Lamanite missionaries. The community presently has one missionary, Charles Billie, in the Southwest Indian Mission. Wilbert Willie and Robert Jackson have returned from missions. Wally Chatto has caught the Fayette dream and wants to return to his people on a mission.

Wilbert Willie was one of the top missionaries of the Indian mission. When he first went into the field, he told the members that it wouldn't be long before the Lamanites would come two by two. Before his mission was over, he received an Indian elder as a companion. The members marveled that his prediction came true. Since Wilbert's return from his mission, he has married an "educated-in-the-program" Indian girl in the Salt Lake Temple.

When Robert Jackson first returned to his people, they laughed at his speech. He had forgotten his Navajo tongue. Before long he had relearned his language and was teaching it to the white missionaries.

"I believe the people of Fayette and their foster children have caught the vision of the program," says Miles Jensen. "Whether they are a patrolman on the reservation like Robert Begay; a housewife like Charlotte Martinez; missionaries like Charles Billie, Wilbert Willie, or Robert Jackson; or attending school like Ronnie Peterman, James Silver-smith, Wallace Chatto, Jerry Kee, or Bahe Billie, they are fulfilling the Fayette dream of helping their people. The Fayette Indians meet the challenge of leadership and are good examples of LDS youth."

The dream of Bahe is about to be fulfilled. He has completed college at the Utah State University and earned his Master's degree in soil chemistry at the University of Arizona at Tucson. He will complete his doctorate this year. Top industries have tried to hire Bahe, but he refuses. He has prepared himself to compete in a competitive world, but now Bahe says, "I'm going back to my people. They need me."



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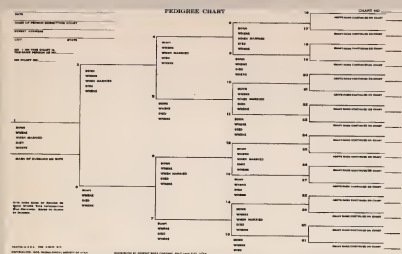
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GENEALOGICAL WORKSHOP





It is a privilege to sit in a class and be taught the doctrine of eternal life with scriptural references to back up the explanation. We thus become converted to the truths of eternal life and resolve to keep the commandments which make such a glorious fulfilment possible.

Through such class participation we learn that our ancestors are eligible for the same goal. But the necessary temporal ordinances they cannot do, so they turn to us with hope that we will perform these ordinances in their behalf.

The orderly processes of this work require that certain definite steps be taken if one is to succeed in performance of the ordinance work for his ancestors.

1. He must learn how, first, and then construct a pedigree chart for himself, taking it back as far and as accurately as he can.

2. He must learn how to complete a family group sheet with accuracy.

3. He must then ascertain how much work has been done by others on the family group sheets and conversely what has not been done.

4. He then begins personal research for his progenitors, making out family group sheets as rapidly as he can confirm names, dates, and places.

5. Upon the completion of each family group sheet, he delivers it to the high priests group leader for approval before being sent to the Genealogical Society for preparation for temple ordinance work.

6. He does as much of the temple work as he is able for those thus discovered and processed.

There are some members of the Church who know all of the above steps and are adept in the process. These need no help. But there are hundreds of thousands who do not now how to begin or, having begun, do not know how to take the second step. For these a plan is provided to teach the essentials,

At each Mutual Improvement Association meeting experts will set up a "workshop" type class for those seeking information or needing to be taught. Here each student will "do" the necessary steps—doing while learning under the eyes of expert counselors. The beginning student will start making his pedigree chart and will be shown how to look for information when his present store of information runs out. The maker of the group sheets will be helped to make them acceptable in quality and will be guided into the technicalities of research. When he has learned enough, he may research and work on his own, returning to the workshop counselor when he runs into a problem too complicated for him to solve.

The workshop is for work, the end result being completed group sheets ready for temple ordinance work.

Since there is no way to judge the "percentage of attendance," the success of the class will not be measured by the number who attend. Rather it will be measured in the satisfaction gained by members who, through the help gained in this workshop, can take family group sheets through the process until they are deposited in the temple for the proxy work to be performed.

This workshop is one in which the real success attained is possible through the work of individuals as they take the various steps necessary to complete a family group sheet for each family of ancestors.

That is the responsibility of each family in the Church. The workshop at MIA stands ready to assist in this effort.

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BY JAMES C. FLETCHER
PRESIDENT, UNIVERSITY OF UTAH

AGE & YOUTH

PRESIDING PAGE
BISHOPRIC'S

IF I WERE YOU

(ADVICE TO YOUNG MEN)

Youth, hearken to the wisdom of age; Age, assimilate

How often have we heard expressions similar to this, and how often have we wondered what they really mean and if they are not to some extent contradictory? May I share my views of the meaning of such expressions?

Consider first the problem of intellect. We do not really know what "intellect" is, but it is possible to measure by means of intelligence tests a characteristic which is frequently referred to as either intelligence, IQ, or mental age. Roughly speaking, this approach can be described as a measurement of our ability to grasp new concepts. In one, above figure, I have plotted the well-known curve of intellect or "mental age" in relation to chronological age. Of course, this figure represents only the average for a large number of people, but the surprising thing is that, although mental age increases with chronological age in direct proportion, it reaches a maximum at age seventeen and then slowly declines. The natural question which arises is, "Why, then, are not all major accomplishments made at the age of seventeen or thereabouts and, as a result, why is not youth supreme in all things?"

One answer, though perhaps not a direct one, is that a test of even the most primitive aborigines yields the same curve. The difference, then, between intellect and accomplishment must be based on factors which our civilization has and which the aborigines do not have; these must be training and education.

Consider the hypothetical curves in figure two which are a measure of accomplishment plotted against chronological age. Indeed, no one to my knowledge has plotted such curves scientifically, but nevertheless one can try to construct them in-

tuively from his own experience. It is well known that accomplishments in sports and in science occur at very early ages, declining rapidly thereafter; in professional fields such as politics and religion, accomplishments continue to be made quite frequently until the time of death. The differences between these curves and the one in figure one have to do with training and education. These factors we will call wisdom. The answer, then, to our apparent dilemma is that intellect plus wisdom leads to accomplishment.

Intellect often can produce innovation and evolve new concepts, but this must be tempered by wisdom if it is to lead to greater accomplishment. Since intellect is inborn in all people, both civilized and aboriginal, wisdom must come in other ways. The greater the accomplishment, the greater must be the wisdom that produces this accomplishment. In general, the older the person, the greater is the potential wisdom to be derived from that person until some maximum age is reached, which differs according to the field of endeavor. In our country and in our Church, we have the wisdom of the ages in the form of written material, and we have the current wisdom of our elders through guidance and counsel.

How, then, can we use this combination of wisdom and intellect to make the major decisions of our lives?

First, obtain as much education and training as possible throughout one's life and at as early an age as possible. Since most of our important decisions are made between the ages of eighteen and twenty-four (career, church, marriage, etc.), it is wise to use the wisdom of others as we make these crucial decisions. Life would be much simpler, of course, if

Dr. James Chipman Fletcher became president of the University of Utah on July 1, 1964. Prior to this, he was prominent in US space research and technology. He was instrumental in organizing the Space-General Corporation of El Monte, California, and served as its board chairman, as well as a vice-president for the parent company, Aerojet-General Corporation. Space-General's activities were in the fields of space boosters, space probes, lunar research vehicles, space instrumentation, and survivable communications for military command and control.

Dr. Fletcher has been on numerous government committees directing and assisting America's space military technology program. He is affiliated with leading scientific societies and has written extensively on scientific subjects.

He studied at Brigham Young University, was graduated from Columbia University in 1940, and did graduate work at Harvard and Princeton universities. In 1948 he received his doctorate in physics and mathematics from the California Institute of Technology. While a graduate student, he was a part-time instructor and researcher at Harvard, Princeton, and CIT.

President Fletcher is married to the former Fay Lee, and they have four children. He and his family have been active in the Church on both the East and West coasts.

the innovations of youth.

the experience we acquire by the age of seventy could be used to make our decisions at the age of eighteen. Unfortunately, we are not given this choice. We should therefore rely on the experience of others to a large extent.

It has been shown statistically that success in marriage and in a career is dependent on the degree of education at the time either of these decisions is made. This is probably true also for church activity as well, particularly if one includes missionary and seminary training.

How can a young person obtain all this training and education when so many other demands are made on his time (mission, military service, etc.)? The answer is not a simple one, but nevertheless the more one obtains a real education and in addition obtains the most possible learning from military service and from a mission by absorbing the wisdom of others, the more likely he is to make wise decisions somewhat later in his youth.

Second, be slow to discard old ideas, old principles, and old values. Rather, weigh these against proposed new ideas and, unless the old are clearly incorrect, absorb the new as improved versions of the old. If this is impossible, suspend judgment until the new have been tested by experience. Seldom, even in the scientific world, are old ideas completely in error; rather, they are wrong chiefly in some detailed sense and merely require modification rather than abandonment.

Curiously enough, the working principles that change the least over a long period of time are those in which accomplishment occurs at a later age, i.e., religion and politics. This may be accidental, but I

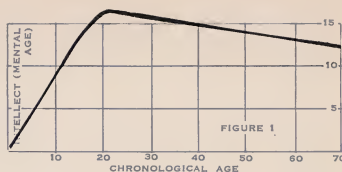


FIGURE 1

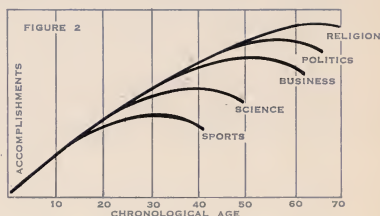


FIGURE 2

believe it is because value judgments must be made in these two fields, and it appears that we are in a better position to make these value judgments after some years of personal experience. Perhaps some day we will better understand the reasons; but until we do, it seems wise, particularly in these two fields, to hearken to the advice of our elders.

Third, be quick to grasp new ideas and concepts. Even though many such ideas will fall by the wayside because they do not hold up under experience, the world progresses because of new ideas, and nearly always these ideas come from the young! Remember, however, for every good idea, there are hundreds of bad ones, so we must not become discouraged when many new ideas are not usable. In science, for example, five or ten really good ideas per century have been all that were required to keep the world going at its present rapid pace. Remember, also, that good ideas do not come in a vacuum; very few aborigines get good, new ideas. Only by being exposed to the wisdom of others and by the challenges of changing world conditions can we exceed previous efforts and help the world progress.

What about youth advising their elders? How can the young encourage the old to absorb new ideas and to co-operate with youth in helping the world to progress? This is the subject of another discussion, but may I reassure you that many of your elders are on your side. We realize all too well some of our limitations and envy your potential. Perhaps some of us can help other adults to do the same, so that generations may talk to each other meaningfully and tolerantly, as in the spirit of Isaiah's words, "Come now, and let us reason together, . . ." (Isa. 1:18.)

Autumn ushers in a time of new beginnings; school starts; living schedules are tumbled around; new rules are set up; and the earth begins a changing process. As nature slows down, human nature picks up. Sunny days and cool nights are a tonic to young and old and all those in between. Even though mother nature is becoming drowsy and gradually starting a hibernating process, a zing and an awakening lifts us mortals to new beginnings. This is a season of fresh intentions, new thoughts of "I can do better," almost challenging the prosaic New Year's resolutions.

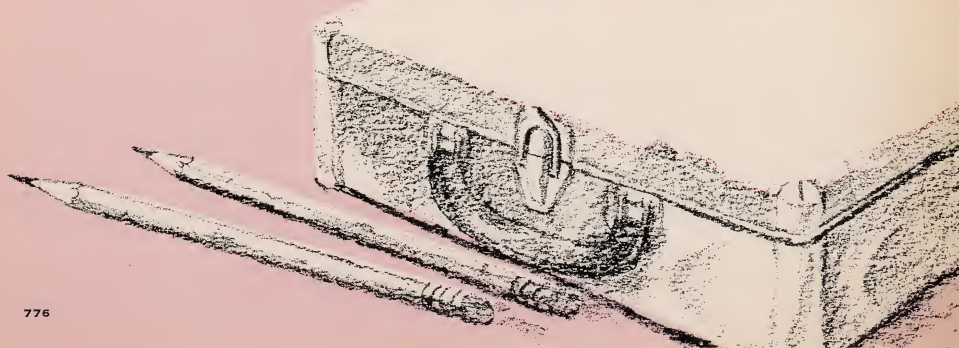
Now is the time to tauten the strings of behavior. It is so easy in summer to let things slip. Human relations are more informal, meals are hit and miss, and so are manners. Appearances need a trimming and all in all a tightening of the reins is a must.

A little boy, just ready to trot off to school for the first time, turned to his mother and said, "I feel big, I'm as tall as the sky, I can do anything." A beautiful brisk fall day should do this to anyone. It should make us feel big and capable and ready to take on any task.

What about the task of "keeping the Sabbath day holy"? Has there been a letdown here? Have mothers allowed their children to change to Levi's after Sunday School? A little old grandmother used to say, "John's clothes will dictate his actions." Sunday should be different—a day set apart, a day to rebuild our spirits. A returned missionary, while talking at a fireside about the Sabbath, said, "Jesus is coming back to this earth, and none of us know when it will be. It might be on a Sunday, and he isn't going to find me in a ski suit." All the young people at the gathering realized that this young fellow was saying, "Sunday isn't a day for sports, as a participator or as an observer. It isn't a time for picnics, or parties, or shows." Sunday is different from every other day of the week; let's live it differently.

As mothers, are you back on the old treadmill of cooking all Sunday morning and serving a huge

TIGHTENING THE REINS



wedges topped with fruit sauce.

Corned Beef and Cabbage

4 to 5 pounds corned beef

Water to cover

1 medium head cabbage cut into wedges

Chopped parsley

Place meat in kettle and cover with water. Cover tightly and simmer about 4 hours or until tender. Allow 45 minutes a pound. Add cabbage wedges 15 minutes before end of cooking time. Remove from liquid and sprinkle the cabbage with parsley. This amount should serve 8 people generously.

Sesame Corn

2 tablespoons butter

1 clove garlic, finely chopped

4 tablespoons sesame seeds

1 green pepper, finely chopped

1 can corn niblets

½ teaspoon salt

Dash of pepper

¼ teaspoon basil

2 tablespoons chopped chives

$\frac{1}{4}$ cup grated Parmesan cheese

Melt the butter and sauté the garlic, sesame seeds, and green pepper until seeds are golden brown. Add the other ingredients with exception of the cheese. Cook until the corn is thoroughly warmed. Garnish with the cheese.

II. Pork Chops on Rice

Zucchini

Raw Vegetable Tray

Golden Ring Salad

Gingerbread Topped with Hot Applesauce

(Continued on following page)

Saturday is the day to buy the food and prepare the Sunday dinner. With thoughtful planning, a hot delicious meal can be placed on the table with a minimum of preparation on Sunday. Try some of the following fall menus.

I. Corned Beef and Cabbage Stuffed Baked Potato

Sesame Seed Corn

Tomato Aspic

Vanilla Ice Cream Pie with Cherry Sauce

On Saturday simmer the corned beef until it is done. Place in the refrigerator in its liquid; 30 minutes before serving Sunday, bring it to a boil, add the cabbage wedges, and continue simmering 15 minutes. The potatoes can be baked on Saturday, the potatoes removed from the skins, cream, butter, and seasonings added and whipped and put back into shells. Let stand covered with plastic wrap in the refrigerator until 30 minutes before serving, then heat in a 350 degree F. oven. The sesame corn also can be prepared the day before, stored in the refrigerator, and heated before serving.

I like to make my tomato aspic with lemon Jello dissolved in hot tomato juice. Add peas, celery, green pepper, and let set in molds in refrigerator overnight; serve on crisp lettuce. The vanilla ice cream pie is made by baking a pie shell on Saturday. Let it cool, then fill with vanilla ice cream, cover with a plastic wrap, and store in freezer. Serve cut in

Tightening the Reins

(Continued from preceding page)

The pork chops can be browned and the rice cooked Saturday. Then add the milk to the rice and pour into baking dish, place the browned chops on top. Store in the refrigerator. Sunday bake at 350 degrees F. for about 45 minutes or until the chops are well-cooked. The zucchini squash cooks in about 5 minutes. It is delicious simmered in a small amount of seasoned tomato juice. The molded salad is made on Saturday and put in refrigerator to set overnight. Bake a packaged gingerbread on Saturday and serve it Sunday with hot applesauce over it and topped with whipped cream.

Pork Chops on Rice

6 loin or rib pork chops cut 1 inch thick
1 tablespoon fat
1 teaspoon salt
¼ teaspoon pepper
1 cup rice
½ cup raisins
3 cups water to which have been added 3 bouillon cubes
Dash of nutmeg
1½ cups milk

Brown the chops, seasoning with salt and pepper. Add the rice to the water and bouillon cubes. Bring to boil and stir, cover tightly, and simmer about 15 minutes or until rice is tender and water is absorbed. Add nutmeg, raisins, and milk, and season to taste. Pour into a baking dish. Place seasoned chops on rice mixture. Cover tightly and bake at 350 degrees F. for 30 minutes. Uncover and continue baking about 15 minutes.

Golden Ring Salad

1-6 ounce package orange gelatin
1½ cups boiling water
1 pint orange sherbet
1 can mandarin oranges, drained
1 cup finely chopped celery

Dissolve the gelatin in the water. Immediately add the sherbet and stir until melted. Add oranges and celery. Pour into a ring mold and chill until firm. Unmold on crisp greens.

III.

Baked Ham
Mixed Bean Casserole
Orange Carrots
Tossed Salad
Fresh Peach Tarts

Bake the ham Saturday. Refrigerate and serve cold Sunday. The bean casserole can be made ready for the oven, stored in the refrigerator, and baked Sunday. The carrots can be pared and thinly sliced and placed in a plastic bag in the refrigerator. The next day add a small amount of water, cover, and slip into the oven along with the bean casserole. Try adding grated orange rind and a little ginger to the carrots while cooking. Serve them with parsley butter. For the salad prepare greens, zucchini, radishes, and green onions ahead of time and store in a plastic bag in the refrigerator to crisp. Make the individual pastry tarts the day before, and on Sunday fill them with sweetened sliced fresh peaches and top with whipped cream.

Mixed Bean Casserole

1 large can baked beans (without tomato sauce)
1 large can kidney beans, drained
1 large can green lima beans, drained
3 tablespoons butter
1 clove minced garlic
1 onion finely chopped

4 tablespoons water
3 tablespoons vinegar
1 tablespoon brown sugar
1 teaspoon dry mustard
¾ cup catsup
Salt and pepper to taste

Cook the garlic and onion in the butter until softened. Add to the beans. Add the water, vinegar, catsup, and other ingredients and mix. Dot with butter and bake in a 350 degree F. oven for about one hour.

IV. Chicken au Gratin
Fresh String Beans with Pecans
Basted in Butter
Corn on the Cob
Bing Cherry Mold
Peppermint Ice Cream

Make the chicken au gratin on Saturday just ready to slip into the oven for 30 minutes Sunday. The bing cherry salad is made the day before, stored in the refrigerator all ready to serve in a minute Sunday.

Chicken au Gratin

3 cups diced cooked chicken
5 cups soft bread crumbs
¾ cup melted butter
1½ cups grated cheddar cheese
1 No. 2 can asparagus or 2 cups chopped broccoli
¾ cup minced onion
4 cups milk

HARVEST

BY ELIZABETH A. HUTCHISON

Now that our lives have reached the harvest time,
With deep content we reap a golden yield,
As faith and trust have made a sunny clime
For fruits of love to ripen in the field.
Affection has been deep and fertile loam
For living green to flourish in and spread
Its acres of delight around the home
In which we two have broken daily bread.
The tender love we nurtured in the spring,
Grown strong in tempering joy of summer sun
And grief of wintry snows, does truly bring
To autumn hours a glorious benison.

In meadows of the mind each golden sheaf
Fulfills the promise of love's shared belief.

½ cup flour
2 to 3 teaspoons salt
½ teaspoon pepper

Mix the bread crumbs, cheese, and ½ cup of the butter. Line a large casserole with half the crumbs. Arrange the asparagus on the crumbs. Brown the onion lightly in the remaining butter. Blend in the flour and add the milk and seasonings. Cook, stirring until thick. Add the chicken and pour over the asparagus. Sprinkle the top with the remaining bread crumbs. Bake at 350 degrees F. for about half an hour. Makes 8 servings.

V. South of the Border Pot Roast
Mashed Potatoes
Spinach Topped with Sour Cream
Cole Slaw
Cantaloupe a la Mode

The pot roast can be prepared up to the point that the tomatoes and beans are added. Cover and store in refrigerator. Sunday morning bring it to a boil, simmer 15 minutes and serve. (See instructions concerning adding of vegetables below.) Dehydrated mashed potatoes may be used and prepared in just a minute. The spinach also can be cooked in a few minutes Sunday if it has been washed well and stored in a plastic bag in the refrigerator. Do not overcook—5 minutes should be long enough. Drain well, cut through, top with seasoned sour cream. The cole slaw can be made Saturday, chilled well, and put on the Sunday dinner table.

South of the Border Pot Roast

4 pound beef arm or blade pot roast
2 tablespoons fat
2 teaspoons salt
¼ teaspoon pepper
1 teaspoon chili powder
1 large can tomatoes
1 large can kidney beans, drained

Brown the pot roast in the fat. Pour off the drippings. Season with salt, pepper, and chili powder. Drain tomatoes, reserving liquid. Add tomato sauce liquid to pot roast. Cover tightly and cook slowly about 3½ hours or until tender. Add additional liquid if necessary. Add tomatoes and kidney beans and cook an additional 15 minutes. Remove the meat and vegetables. Thicken the liquid for gravy. 8 servings.

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COURTESY: HALLMARK OF THE ATTRACTIVE CHILD

BY D. S. PEET

"Mama," a four-year-old girl remarked unhappily, "I've been very kind to you all day, and I don't like you to speak so crossly to me!"

I can appreciate this mother's feelings because of a paralleling experience. At the close of a particularly frustrating afternoon, I answered our three-year-old son in a vexed and angry tone. He fixed his eyes, wide with astonishment, upon me. "Is that any way," he asked reprovingly, "for a mama to speak to the little boy who loves her?"

Children are very sensitive to sharp tones and ungracious words, and when they encounter them frequently, quite naturally turn the same treatment upon others.

Young people are often accused of bad manners. They have a habit of barging into things, and sometimes they trip over their own feet because they have not yet learned that comfortable living depends upon a knowledge of what to do and how to do it. Good manners may be defined as the art of living pleasantly with others, and children who appear to have instinctive good manners usually are bred in homes where courtesy is the custom.

Lack of good manners in the home is generally due to thoughtlessness rather than unkindness. Many people refer to the freedom one should be able to feel within one's own home. But to be rude, indifferent, and ungracious is license, not free-

dom. Yet it is true that we often tend to treat our families with less grace than the stranger in the street. No one has the right to attend a social gathering where he does not hope to give some sort of compensation in the form of acceptable behavior. However, in the home we incline to forget the necessity for this compensation. Yet, the true charm of a household depends upon the attitudes of the people within it, and children reflect these attitudes as clearly as a pool of still water reflects a face.

For example, adult impatience not only wounds children, but it also turns them from their parents and presents them with a serious handicap in developing a satisfying pattern of life. Unless children learn to wait comfortably and to curb the irritable rush of words when something displeases them, they will spend their lives allowing negative thoughts and values to rule their minds and hearts.

A first grade teacher had her students stand each morning and repeat with her, M Y O B, three times. This translated reads: MIND YOUR OWN BUSINESS! This is certainly one of the basic signs of good breeding; yet we ourselves are often to blame when our youngster fails in this area, because we continually pry into the child's personal life. We would consider such interference in the lives of other adults unjustified and discourteous, but we perpe-

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trate it upon our children under the guise of protection and training.

I was a guest one afternoon of a woman who was the mother of two children. Throughout the hour of my visit, she called out directions to them constantly. These were older children who should no longer have required close supervision but had their mother felt it honestly necessary, a quiet look-see would have saved the youngsters from such marauding questioning.

Soon afterward this woman confided to me in great shame that her daughter who had been asked to baby-sit for a neighbor had gone through the contents of the neighbor's desk. Both parents were horrified at their daughter's thoughtless intrusion upon the privacy of another, yet this mother had, in a very real sense, set the stage herself for the incident. How could her child understand what is meant by personal privacy? She had never experienced it.

"Her voice was ever soft, gentle and low, an excellent thing in woman," wrote Shakespeare several centuries ago, and this remains a most charming attribute. Usually in a home where parents speak in a mild tone, children, unless unduly excited, will not go about shrieking to the four winds. It is truly disturbing to the serenity of the members of a family as well as to guests in the home when each individual feels called upon to shout a little louder than the former speaker in order to be heard.

One of the first small rituals of courtesy is undertaken when the young child learns to say "please," and "thank you."

"Hearts are locks that open with ease, To 'Thank you, Sir,' and 'If you please!'"

This is so true. Many times an even disposition and courteous speech win more victories in the world than cold logic.

A good-tempered child is so disarming, so easily loved and accepted. Society expects us to meet advances graciously and to give pleasure, even in the event of badly timed or unwelcome attention. God did not give children tongues only for complaint, but to spread pleasure, comfort, and happiness.

Courtesy demands that a child introduce his friends to his family

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and his family to his friends. This becomes a natural habit if it is begun at the threshold of social life. It is easiest if children are brought forth and presented to their parents' friends, even when quite young, and so learn the duties of host and hostess at their parents' side. In this way they learn poise and social deftness from experience, but even more important, they get their "boot training" in an atmosphere of loving acceptance, something very necessary to the proper psychic development of the child.

If we are at home with our guests, it must follow that they will be at ease with us, and our children will have on-the-spot lessons in the gracious art of making others comfortable; for instance, children who retain composure in the face of a social blunder have, as a rule, been well-trained by parents who have shown by example that such things can be surmounted. When adults think first of others and seek to spare injured feelings, children quickly pick up the cue.

If we want people to like our sons and daughters, we must teach them to listen well. A welcome guest or a charming host would not talk all of the time, anymore than he would eat everything in sight. Neither would he break into another's speech or listen with obvious impatience as his friend talks. One of our children's companions, a handsome, wholesome looking boy to whom we feel immediately drawn, quickly ruins his good impression by cruelly clever remarks. This child, intellectually well endowed, is prevented by some deep insecurity from saying the kind words necessary for living painlessly in the world. Before we may share something, we must first have it, and this boy has never learned kindness.

During the early years of our marriage when we had several children under school age, a courtly old gentleman came one afternoon to call. I scamped about during the first few minutes, retrieving blocks, toy cars, and crayons, until he came over and took my arm.

"Now don't say a word," he cautioned. "Never apologize for your home, my dear, nor for your furniture or your food. Guests who enter your door presumably come to see you, not to check on your housekeeping." It occurred to me suddenly how uncomfortable a guest

must feel when we are so embarrassed by our imperfections. I wondered how I could have been so insensitive to the needs of others. Since that afternoon, I have devoted myself to making people feel entirely welcome, and I have made it a point to teach our children that the only important thing is that a guest be glad at the close of the day that he came to our house.

The dining room is about the only place where the modern family still meets. Punctuality for meals is an obligation, and good table manners are a sign of respect for those with whom we eat. Adult members of the family should avoid any adverse criticism of the food served, lest our little ones pick up the unpleasant habit of faultfinding. Children love to gather around the table and to bring all the news of the day for discussion. Conversation should be as much a part of dining as the partaking of food. Little folk should be given a chance to speak and to question without reproach or bored attention from parents and older brothers and sisters; for, aside from preparing them for future years of social living, it indicates very strongly to them that they, too, though small in size, belong and are interesting and cherished.

Our ten-year-old went several

THE APRON

BY MABEL JONES GABBOTT

This morning, dressing in early dawn,

I put my apron wrong side on.

It seemed I was a child again,

And Grandmother Leah, eighty then,

Was saying, "Wear it awhile that way,

And something good will come this day."

Remembering her, I wore it thus

While I took the children to the bus,

And whirled through dishes and ironing and dust,

And all the duties a mother must.

The apron reminded me, "look for good";

And the day was better than it would

Have ever been. Grandmother's wise

Old saying gave me fresh clear eyes.

times to visit a close and congenial friend. The child's parents were well-to-do. Servants took care of many of the children's needs. We thought our son would be much impressed by this evidence of worldly wealth and were surprised when after his third visit, he declined to go anymore. When I asked him privately his reason, he said simply, "They don't assemble for meals."

I was struck by this strange use of the word assemble. I had never thought of our meal time as precisely an assembly. Our son shrugged his shoulders. "They eat whenever they want, and the maid serves them." He shrugged again, hopelessly. "The family just doesn't assemble."

"I shouldn't think that would matter," I put in brightly, "if you and Pat have a good time together."

"It matters to me," he insisted solemnly. "I like to assemble."

A family whose members really love each other keeps its own personal affairs to itself. Family members don't discuss or criticize each other to outsiders or air the family troubles. Neither do they argue or disagree violently in the presence of strangers. If these are firm and steadfast rules, the growing child will automatically respect them. To children, love is most clearly manifested in small ways. If we are considerate and kindly in dealing with our sons and daughters, they will respond in similar fashion.

It is very noticeable to outsiders and older people when children perform little unasked for acts of kindness and affection, and these indicate a home where loving kindness is the rule rather than the exception. Usually these little generousities of heart thrive because of a pleased smile, a grateful arm about the child's shoulder, or a softly whispered word of approval from loved ones.

Children are highly imitative. If father and mother are thoughtful and considerate of each other, of the children, and of the children's friends, the youngsters will develop easily in the same pattern. In a home where courtesy is a natural inhabitant, it meets you at the doorway and a delightful atmosphere prevails. From it, like a butterfly from a cocoon, regardless of his physical endowment, emerges the truly attractive child.

I SAW YOUR DAUGHTER

BY MIRLA GREENWOOD THAYNE

You lived for me, today. I saw your daughter,
A ready smile, a winning way, and laughter
So much like yours.
I saw her standing there and thought . . .
She is not dead;
If she were dead, then she has thus returned.
Then reason said,
"There is no death. A flower at season's end
Yields to its wintry grave, but not to death,
And in due time, her seedlings will defend
Her own existence . . . essence of her breath."

And so, your daughter came to me,
today,
And spring returned, and you are just away.

THESE I LOVE

ROBERT I. BURTON

The cricket's chirp; the song of birds;
The buzz of busy bees;
The rippling waves of rip'ning rain,
Fanned by the summer's breeze.

The babbling of the running brook;
White clouds afloat in heaven's blue;
The aspens' leaves awirl at dawn,
With sunshine streaming through.

The golden tinge on mountain heights;
As morn takes o'er night's reign;
When day is born once more anew,
And life begins again.

The goodnight kiss of setting sun,
With western skies aglow;
The rising moon o'er eastern hills
As white as virgin snow.

The lullabies the breezes sing,
Through stately pines at night,
As though to tell us God is near,
And everything is right.

The handclasp of a proven friend;
The gleam of honor in his eyes—
The window of his inner soul—
A friend, life's dearest prize.

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(Continued from page 733)

was the best they could do. Fran compared the latest Mutual barbecue at the lake with the party she had attended today. There was an abundance of funny jokes and good humor that night, but no one had to worry about off-color stories or drink.

The jazz band was playing louder now, a few couples dancing wildly to the African beat. Fran's eyes smarted from the thick smoke. What was the matter with her? She felt sick and empty. She turned to Doug and asked, "Would you please take me home? I don't feel well."

As they drove down the highway, Doug said, "You didn't enjoy yourself today, did you?"

Fran looked at him with her clear brown eyes and said, "I thought I was going to have the time of my life, but instead this day has only left me with an empty feeling. You see, Doug, up until now, I thought your way of life was better and more satisfying than mine. Now I think I realize that I have a way of life that you might want. I'm afraid I was ashamed of the Church and my membership in it. I was afraid all of you would make fun of me for not drinking or smoking. I wanted to go along with you, but I found it no fun at all. I feel sort of empty inside and ashamed of myself."

"Doug, I can never do the things you do and enjoy them, because I know what it is to experience real, wholesome fun. It's the kind of fun you remember with pleasure. I feel happy every time I recall these occasions. They are good times with no regrets; good times with a clear head; good times when we all know what we are doing every minute."

"I guess I won't be going with you anymore on Sundays. I want to get back to old-fashioned life because I feel better in that atmosphere."

Doug looked at her half-smiling and said, "I could tell that you were different somehow. I could tell you didn't feel very comfortable today and now I know why. You know, Fran, no matter how worldly a fellow may become, he always recognizes a nice girl when he meets her. Maybe if there were more good, clean, honorable girls like you, there would be fewer fellows go off the

deep end. Why don't you invite me to one of your parties sometime? I might not fit in, but I'd just like to see what goes on at a good, wholesome party."

Fran squeezed his hand as they said goodnight at the steps. She hurried into the house and made a beeline for her room. She didn't want the family to see her crying.

Yes, it was her own life, and she certainly had used poor judgment today. One of the little girls in her class had seen her do something she had taught them not to do. Even though she had not sipped the beer, it had looked as if she had. The importance of avoiding even the appearance of wrong became clear to her. How could she ever make it right with little Sue?

Fran felt her mother's arms around her shoulders. She covered her face as she tearfully blurted out the events of the day. Would she ever be able to regain the confidence of the little Jacobson girl who had seen her at the lake? She had hurt not only herself, but others as well.

Her mother comforted her with the knowledge that if we are truly sorry for something and never repeat that mistake again, the Lord will forgive us. That night Fran prayed tearfully and fervently for strength and courage to live her religion and not be ashamed of her convictions, even though she might be in the minority. The Spirit of the Lord had left her today, or rather she had left the Lord for awhile because she had been in places

where his Spirit would not dwell. She would go to her bishop tomorrow and discuss her experience with him and also meet with little Sue's family. The empty, sick feeling was gone, and she cried herself to sleep.

Fran was subdued the next morning as she arrived for work at the TV station. She was called in immediately for dictation and was glad to forget her problems in work. She transcribed her notes quickly and began typing. Her fingers flew over the typewriter and, disturbed as she was, began hitting the wrong keys. It was always such a bother to erase an error. The original looked perfect, but there was always a smudge left on the carbon to remind you of your mistake.

Fran's mother's words came to her again. "... if we are truly sorry the Lord will forgive us."

Why, it's just like this letter. A person's whole life could be compared to this letter. We know the right keys, but sometimes, carelessly, we strike the wrong letter. Every act of our life is recorded in duplicate—the original for the Lord, and the carbon for me. When I make mistakes and erase them, my erasure is clean with the Lord, and he forgives me completely, but my carbon copy, with the smudged errors, is a reminder that I could have done better and avoided the sorrow of my mistakes."

"From now on," said Fran softly to herself, "I'm not going to put smudges on my letter of life. And I will be happy."

WALKING AUTUMN WOODS

BY NELL WOMACK EVANS

*In the autumn aspens turn,
Ablaze along the hills they burn;
Currant clumps are shades of wine,
Grape leaves golden on the vine.
Elm and birch glow golden too;
Beech trees show a coppery hue;
Pine, oaks, and the sumacs flame—
In what colors, who can name?
Wood ferns change to rusty brown,
Plum-colored ash leaves tumble down:
In autumn's leaf-drifting weather
Let us walk the woods together.*



ERA^{OF} YOUTH

SEPTEMBER 1964

Marion D. Hanks, Editor; Elaine Cannon, Associate Editor

Soul of the Age!

The applause! delight! the wonder of our stage!

My Shakespeare, rise; . . .

Thou art a monument, without a tomb,

And art alive still, while thy book doth live,

And we have wits to read, and praise to give. . . .

He was not of an age, but for all time!

Ben Jonson



SHAKESPEARE



Action

The day shall not be up so soon as I,
To try the fair adventure of to-morrow.

King John, Act 5, Scene 5.

To business that we love we rise betime,
And go to't with delight.

Antony and Cleopatra, Act 4, Scene 4.



Following the tradition of their beloved grandfather, David O. McKay, David McKay and his sister Mary Ann, Garden Heights Ward, Canyon Rim Stake, get to their horses at dawn.



Objectives, Goals

Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's;

Henry VIII, Act 3, Scene 2.



Terril Gunnell of East 12th Ward, University West Stake, works toward his goal of excellence in serving his country, his God, and his fellow men in searching for truth.



Girls

Mine honour is my life; both grow in one;
Take honour from me, and my life is done.

King Richard II, Act 1, Scene 1.

She is of so free, so kind, so apt, so blessed a disposition, she holds it a vice in her goodness not to do more than she is requested.

Othello, Act 2, Scene 3.

Her voice was ever soft,
Gentle and low, an excellent thing in woman.

King Lear, Act 5, Scene 3.

Modest as morning. Troilus and Cressida, Act 1, Scene 3.



Reading to another doubles the joy, according to Jennifer Ralphs of Monument Park 6th Ward, Monument Park West Stake, who reads to Sister Franklin S. Harris.



Friends

Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel,
But do not dull thy palm with entertainment
Of each new-hatch'd unfledged comrade.

Hamlet, Act 1, Scene 3.



Good times in the company of good friends for Mason Lyman, Cathy Robbins, Richard Winterton, Lynnette Graham, David Cockayne, Shauna Manning of Garden Park Ward, Bonneville Stake.

Opportunities

There is a tide in the affairs of men
Which taken at the flood leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.

Julius Caesar, Act 4, Scene 3.



Honesty

No legacy is so rich as honesty.

All's Well That Ends Well, Act 3, Scene 5.

O it is excellent

To have a giant's strength; but it is tyrannous

To use it like a giant.

Measure for Measure, Act 2, Scene 2.



President Maurice J. Taylor, Temple View Stake, interviews Robert Shelton on personal worthiness.



Manners



Party-crashing boys are unwelcome guests at an all-girl party. Proving this point in a posed shot are Natalie Neff, Carol Ann West, Sharon Elkins, T. R. Wilhelmsen, Bill Francis, Linda Larsen, Cherrill Neff, and Bonnie Harris. They're members of the Valley View 4th Ward, Valley View Stake.

Be bright and jovial
among your guests to-night.
Macbeth, Act 3, Scene 2.

Unbidden guests are often
welcomest when they are gone.
I Henry VI, Act 2, Scene 2.

Society is no comfort
to one not sociable.
Cymbeline, Act 4, Scene 2.

Whose virtue and whose
general graces speak that which
none else can utter.
Antony and Cleopatra,
Act 2, Scene 2.



Speech

Mend your speech a little,
Lest it may mar your fortunes.

King Lear, Act 1, Scene 1.



Gang-calls might be fun, but aren't popular with girl on the other end of the line. Pictured are David Thomas, Randy Crawford, Kenneth Embley, Paul Colseland, and Bryant Higgins of the Grant 4th Ward, Grant Stake.



Music

The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus:
Let no such man be trusted.

The Merchant of Venice, Act 5,



Members of the Ensign 4th Ward, Ensign Stake sing under the baton of Richard P. Condie, director of Salt Lake Tabernacle Choir. Seated, Jill Stephenson, Janet Kirton, Betty Ann Cunningham; standing, Tom Williams, Brent Cunningham, Roger Neslen, Judy Tingey, and Joe Cook.

Knowledge

Sir, he hath never fed of the dainties that are bred in a book; he hath not eat paper, as it were; he hath not drunk ink: his intellect is not replenished; he is only an animal, only sensible to the duller parts.

Love's Labours Lost, Act 4, Scene 2.

And seeing ignorance is the curse of God,
Knowledge the wing wherewith we fly to heaven.

II Henry VI, Act 4, Scene 7.



Seeking knowledge from good books are Dixie Mitchell, Pam Burgon, Bruce Shand, Trudie White, and Kim Browning of Murray 12th Ward, Murray Stake.



Service

One good deed dying tongueless
Slaughters a thousand waiting upon that.

The Winter's Tale, Act 1, Scene 2.

... love that comes too late,

Like a remorseful pardon slowly carried,

To the great sender turns a sour offense.

All's Well That Ends Well, Act 5, Scene 3.



There are many ways to serve, and caring for the church grounds is but one for Federal Heights Ward, Emigration Stake, priesthood members Tom Johnson, Jay Johnson, Robert Hill, Bowen Miles, Stan Darger, and Mack Douglass.



Self-Control

Meet the first beginnings;
Look to the budding mischief before it has
Time to ripen to maturity.

Refrain tonight,
And that shall lend a kind of easiness
To the next abstinence; the next more easy;
For use almost can change the stamp of nature,
And either . . . [master] the devil, or throw him out
With wondrous potency.

Hamlet, Act 3, Scene 4.

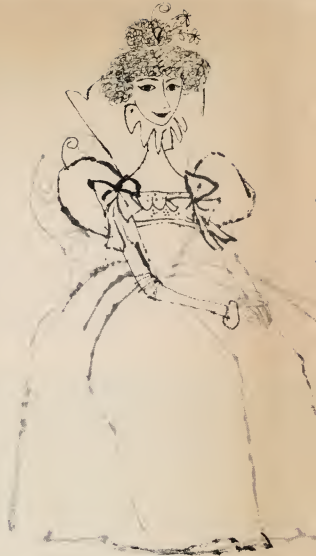
Conscience

I feel within me
A peace above all earthly dignities,
A still and quiet conscience.

Henry VIII, Act 3, Scene 2.



Pamela Robison, Valley View 4th Ward, Valley View Stake, at peace with herself.



Good





Name

Good name in man and woman, dear my lord,
Is the immediate jewel of their souls:
Who steals my purse steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.

Othello, Act 3, Scene 3.



Pretending to gossip to prove a point are Roger Green, Peggy Bangarter, Philip Barlow, John Salmon, Julie Hanks, and Jeanine Huber of Bountiful 24th Ward, Bountiful Stake.



Love

O, they love least that let men know their love.
The Two Gentlemen of Verona, Act 1, Scene 2.

My bounty is as boundless as the sea,
My love as deep; the more I give to thee,
The more I have, for both are infinite.

Romeo and Juliet, Act 2, Scene 2.



Butler 9th Ward, Butler Stake, youth discussing the importance of preparing properly for temple marriage are Evelyn Benson, Carma Jones, Michael Shane, and Gary Despain.

Prayer

My words fly up, my thoughts remain below:
Words without thoughts never to heaven go.

Hamlet, Act 3, Scene 3.



The Last Word

You can always tell when a man is quite well-informed and intelligent. His views are very much like yours.

Experience surely teaches us that there's a small but important difference between keeping your chin up and sticking your neck out.

Leisure is time for doing something useful; this leisure the diligent man will obtain; but the lazy man never.—Benjamin Franklin

People who keep sawing wood in all kinds of weather are the ones who have the biggest woodpile at the end of the season.

The memory strengthens as you lay burdens upon it and becomes trustworthy as you trust it.—Thomas De Quincey

"The spirituality of a ward will be commensurate with the activity of the youth in that ward . . . for they will mold the moral atmosphere of the ward." —President David O. McKay

Men, like tacks, are useful if they have good heads and are pointed in the right direction.

The hardest thing about making money last is to make it first.

Time will bring to light whatever is hidden, and it will conceal and cover up what is now shining with the greatest splendor.—Horace

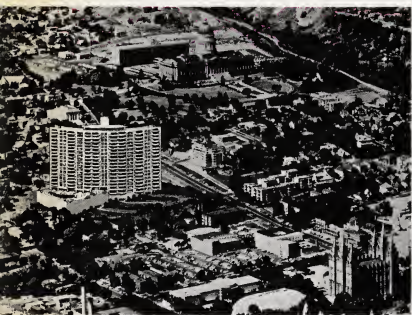
Teacher: "What are the leaders of Indian tribes called, Mary?" Mary: "Chiefs."
Teacher: "Right. Now Johnny, what are the women called?" Johnny: "Uh . . . Mischiefs?"

Rest is not idleness, and to lie sometimes on the grass under the trees on a summer's day, listening to the murmur of the water, or watching the clouds float across the blue sky is by no means a waste of time. —Lord Avebury

The sun passeth through pollutions and itself remains as pure as before. —Francis Bacon



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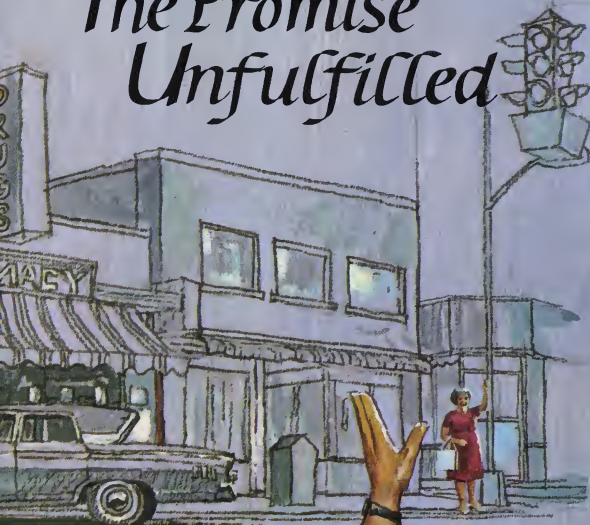
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The Promise Unfulfilled



The building was new, clean and mortgaged; the sign was also new ... "Allan Hudson, M.D."

Medical school seemed far, far in the dim past as Allan Hudson and his mother, with whom he lived, gazed at both building and sign with pride and relief. The long, up-hill climb was about over.

In view of the mortgage on his new building, young Dr. Hudson took out a Beneficial Commercial Whole Life policy for \$10,000, with the advantage of Double Indemnity.

Meanwhile, with friend, Dave Edwards, he planned one last short vacation before beginning practice. Taking advantage of a long July 4th weekend, they drove to nearby Grand Canyon, a trip from which Dr. Allan Hudson never returned. Investigating officers reported that their car, driven by Edwards, went out of control, rolling over several times.

Death claimed Allan Hudson just four days before the end of the grace period following the first monthly payment on his policy. For an investment of \$26.74 and the deduction of a similar amount from the proceeds to pay the past due monthly premium, the mother received \$19,973.26.

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*From the Beneficial Life files.
All names have been changed.*

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